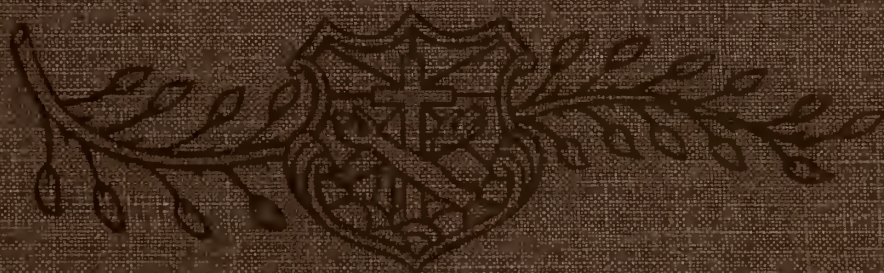
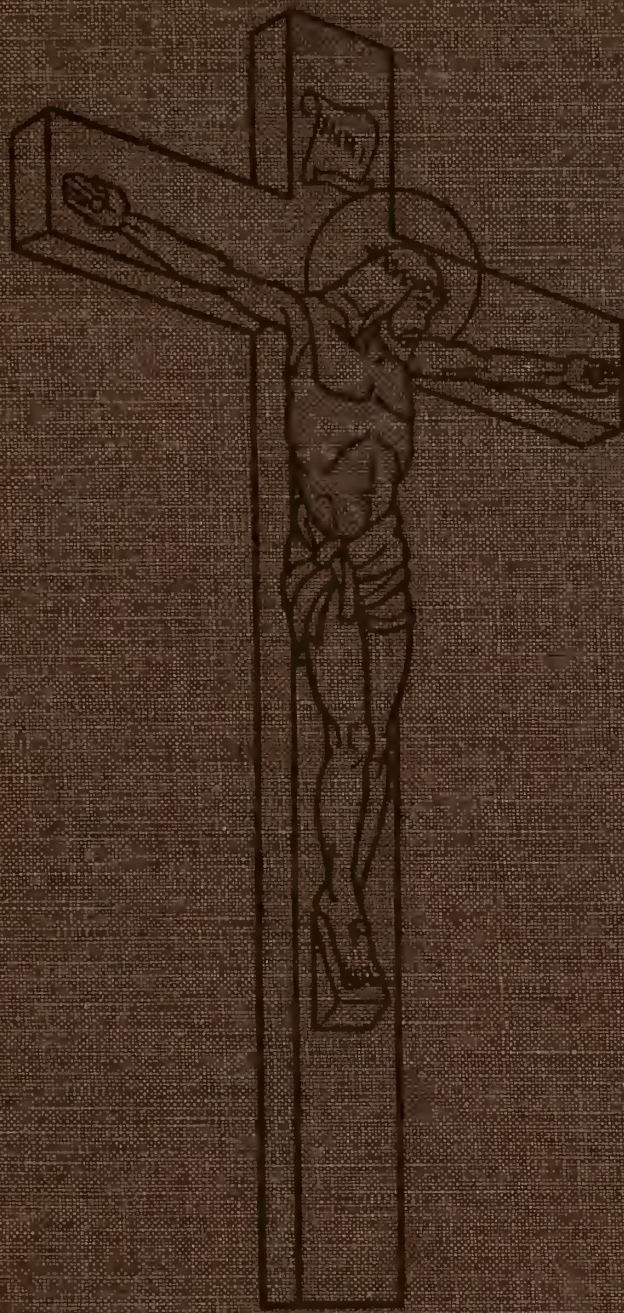


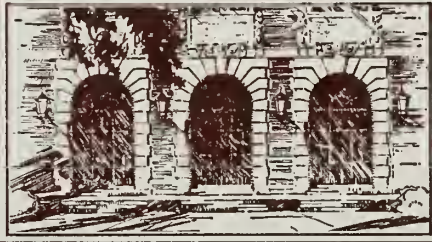
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S A I N T P E T E R ' S C H U R C H

LIBRARY OF THE
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ST. FRANCIS OF ASSISI

1226



ST. ANTHONY OF PADUA

1231



ST. BONAVENTURE

1274



VEN. JOHN DUNS SCOTUS

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BL. ODORIC OF PORDENONE ST. BERNARDINE OF SIENA

ST. JOHN CAPISTRAN

ST. PASCHAL BAYLON

1331

1444

1456

1592

THE GLORIES OF THE FRANCISCAN ORDER

SAINT FRANCIS OF ASSISI (died 1226)

Founder of the three Franciscan Orders—one of the greatest leaders of men in history—sent his followers into all parts of the world to preach Christian penance and peace by word and example—called “the Little Poor Man,” “the Seraphic Saint,” and “a replica of Christ.”

SAINT ANTHONY OF PADUA (died 1231)

Most illustrious of the spiritual sons of St. Francis—martyr and missionary in desire—most prominent preacher of his day—first Franciscan teacher—Evangelical Doctor of the Universal Church—scholar of the Scriptures—worker of miracles—finder of lost things—helper of the poor and afflicted.

SAINT BONAVENTURE (died 1274)

Seraphic Doctor of the Church—professor of theology and philosophy at the University of Paris—Minister General and organizer of the Order of Friars Minor—member of the College of Cardinals—author of learned works breathing the spirit of divine love.

VENERABLE JOHN DUNS SCOTUS (died 1308)

One of the most brilliant and profound thinkers of all times—professor at Oxford and Paris—defender of the Immaculate Conception of the Blessed Virgin Mary and of the Kingship of Christ—faithful imitator of the poverty and humility of St. Francis—called “the Subtle Doctor” and “the Doctor of Mary.”

BLESSED ODORIC OF PORDENONE (died 1331)

World missionary and traveler—baptized more than 20,000 pagans in the Balkans, Russia, Turkey, Persia, India, China, and Turkestan—the companion of Archbishop John of Montecorvino at Peking for several years—Patron of the Chinese Missions—Patron of long-distance travelers.

SAINT BERNARDINE OF SIENA (died 1444)

Eloquent preacher of the word of God in all parts of Italy—author of rich homiletic works—chief propagator of the devotion to the Most Holy Name of Jesus and the devotion to St. Joseph—singularly successful in reviving the spirit of St. Francis and promoting vocations to the holy priesthood and the religious life.

SAINT JOHN CAPISTRAN (died 1456)

Governor of Perugia as a young man—became a follower of St. Bernardine and one of the most forceful of preachers—Papal Legate and missionary in various countries of Europe—preacher and leader of a crusade against the Turks—helped win the great victory of Hunyadi at Belgrade.

SAINT PASCHAL BAYLON (died 1592)

Chosen by Pope Leo XIII to be the Church's official patron of all Eucharistic Societies and Congresses—a humble lay-brother—distinguished himself by his love and devotion to the Blessed Sacrament—unlettered, yet extraordinarily learned in the science of the saints.



1846 ♦ 1865 ♦ 195

HISTORY OF ST. PETER'S CHURCH

Chicago, Illinois

Published by the Franciscan Fathers


St. Peter's Church, Chicago, Illinois

Cum Permissu Superiorum

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S A I N T P E T E R ' S C H U R C H ♦ C H I C A G O ♦ I L L I N O I S



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Saint
Peter's
Church
CHICAGO






Introduction

"No institution can afford to be known to its members and builders merely by a glance at its present forms and movements. It must in justice to itself take them back into the depths of the fibres of its receding being, even to its earliest origin, and unfold to their inquiring gaze the whole past with its aspirations, its plannings, its struggling for life and growth. Otherwise it has no assurance of normal development, no assurance of that continuity of effort which alone safeguards its identity. And, furthermore, without the intelligence of its past history, its builders are the losers of the wisdom which this history transmits in reports whether of success or failure; and no less are they the losers of the forces and energies of preceding movements which should be theirs, if they duly perpetuate those movements in their own personal works." *Most Rev. John Ireland, Acta et Dicta, St. Paul Catholic Historical Society, Number One.*





Most Holy Father



he Reverend Father
Terence Thomas, O. F. M.,
Pastor, the Reverend Fathers
and Venerable Brothers of the
Community, and all Those who attend the
Dedication Ceremony, humbly prostrate at the
feet of Your Holiness beg, on the occasion of the
Dedication of the
New St. Peter's Church in Chicago, Ill.
the Apostolic Benediction.

*Annus Domini millesimo noncento quinquagesimo
Ascedens Pontificatus die 19 feb. 1953*

*+ D. Terence
Premier Adam*



POPE PIUS THE TWELFTH

*Bishop of Rome and Vicar of Jesus Christ
Successor of Saint Peter, Prince of
the Apostles*

*Supreme Pontiff of the Universal Church
Patriarch of the West, Primate of Italy
Archbishop and Metropolitan of the
Roman Province
Sovereign of Vatican City*



3339 Massachusetts Avenue
Washington 8, D. C.

May 16, 1953.

Very Reverend Terence Thomas, O.F.M.
Pastor
St. Peter's Church
Chicago, Illinois

Very Reverend and dear Father:

On the occasion of the solemn dedication of the new Church of St. Peter in the Chicago Loop I wish to extend to the Franciscan Fathers and to all who have had part in the accomplishment of this zealous project my heartfelt congratulations.

For many years Old St. Peter's has been a prominent center of Catholic activity in Chicago and the Friars of St. Francis have endeared themselves in the hearts of the faithful. In great numbers Catholics availed themselves of the opportunities afforded to attend daily Mass, to receive the Sacraments of Penance and Holy Communion, to participate in special devotions and novenas and to find spiritual direction and consolation at this beloved and well and widely known shrine dedicated to the First Vicar of Christ.

The new, more spacious and better equipped edifice will furnish more extensive opportunities for promoting the glory of God and the welfare of souls. The Divine Master is certainly favoring and fostering this labor of love that is so pleasing to His Sacred Heart.

On this joyous occasion with all the friends of St. Peter's and of the Friars Minor I beg to say, "May your good St. Francis continue to guide you in his footsteps."

Sincerely yours in Christ,

+ *A. G. Cicognani*
Archbishop of Laodicea
Apostolic Delegate



The Most Reverend
AMLETO GIOVANNI CICOGNANI
Apostolic' Delegate to the United States



June 15, 1953

My dear Reverend Fathers:

The Dedication of the new Saint Peter's Church will be a memorable event. For many years the old church has been a cherished sanctuary. When structural weaknesses in it brought before you the necessity of practically rebuilding it and the adjoining monastery, you saw the advantage of building a new church and monastery on a site in the parish where many more could be served and the labors of the Fathers widened. Chicago needed badly a church in the very center of its business district. Thousands of visitors come to our city every day. Many thousands of our own people spend their work day in our central business district. To take care of these Catholics properly has been the desire and hope of three Archbishops. The undertaking was large but not too large for the zeal of the Friars Minor. You offered to build the new St. Peter's on its present site. Soon the building will be completed, and we shall have the joy and consolation of dedicating it.

Quite naturally we are thankful to you. You have satisfied a pressing need in our Archdiocese. The new Saint Peter's will be indeed a church where countless souls will find peace and strength and light from God. The sons of St. Francis will be in the very midst of the activities of our great metropolis, as they were in the squares and thoroughfares of old, inviting all to come and taste the sweetness of the love and mercy of the Sacred Heart of Jesus.

With deep gratitude,

Sincerely yours in Christ,

Archbishop of Chicago

The Franciscan Fathers
St. Peter's Church
Chicago, Illinois



His Eminence
SAMUEL CARDINAL STRITCH
Archbishop of Chicago



CURIA GENERALIZIA
DEI FRATI MINORI

ROMA - VIA S. MARIA MEDIATRICE, 25

PROT. N. 798'53.

11 April 13, 1953

Indir. Telegr.: PRATIMINORI, ROMA
Telef. 564-761

The Very Reverend Eligius Weir, O.F.M.
Minister Provincial
Franciscan Provincialate
3140 Meramec Street
St. Louis, 18, Missouri., U.S.A.

Very Reverend and dear Father Provincial:

Allow me to offer Your Paternity and all the Members of your beloved Province my heartfelt good wishes and congratulations on the construction of the New St. Peter's in Chicago, Illinois.

The Province of the Sacred Heart deserves great praise for the zeal and self-sacrifice which has made it possible to erect a new edifice in which the good Fathers and Brothers can continue the truly apostolic work which has been carried on for decades in the Old St. Peter's.

St. Peter's has always been known not only in the United States but also in Europe as a center of spiritual life. The opportunities that are given to the Faithful at all times for going to Confession, for assisting at Liturgical functions, for participating in conferences and enjoying the benefit of individual instructions cannot be but a matter of pride to all Franciscans. It is my sincere prayer that this truly apostolic activity will now be given a much wider scope so that more thousands may avail themselves of these truly unique spiritual opportunities.

Imparting to Your Paternity and to all the Members of your beloved Province and to all Friends and Benefactors the Seraphic Blessing of Our Holy Father Saint Francis, I have the honor to remain,

Very sincerely yours in Saint Francis,

Fr. Augustine Sępinski

Fr. Augustine Sępinski, O.F.M.
Minister General



The Most Reverend
AUGUSTINE SEPINSKI, O.F.M.
Minister General of the Order of Friars Minor

FRANCISCAN PROVINCE

3140 MERAMEC STREET



OF THE SACRED HEART

ST. LOUIS 18, MISSOURI

May 14, 1953

The Reverend Terence Thomas, O.F.M.
Guardian and Pastor
Saint Peter Convent and Church
108-116 West Madison Street
Chicago, Illinois

Dear Father Terence:

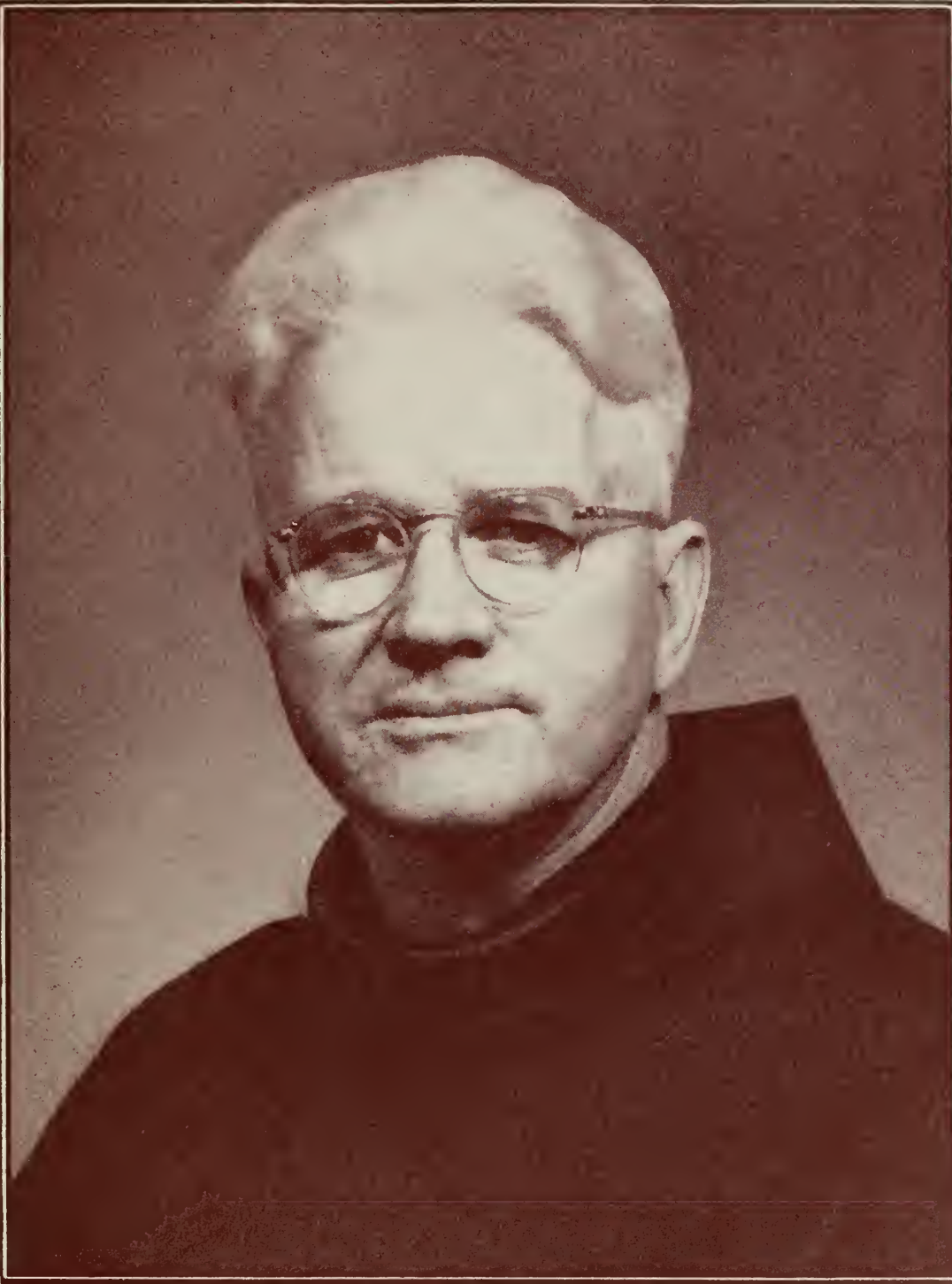
It is a real pleasure and honor to address this letter to you on the occasion of the dedication of New Saint Peter Church and Friary in Chicago. Since you have been associated with this undertaking from its very beginning, it will not be necessary to point out that from the year 1942, when it was decided to abandon Old Saint Peter's, not only the Provincials and Provincial Councils of the Sacred Heart Province, but also the Fathers and Brothers stationed at Saint Peter's as well as the entire Province were keenly interested in this undertaking.

It has been our aim and ambition to construct a building in the Loop of Chicago which would be worthy in its actual surroundings of the high purpose to which it will be dedicated. New Saint Peter's will be located in the heart of one of the greatest business and commercial centers in the world. At this new location the Franciscans hope that they will be able to serve thousands of people by bringing them the consolations and comforts of religion as near as possible to their places of work. When Saint Francis founded his Order over seven hundred years ago, his objective was to bring the benefits of the religious life to his fellow men living in the world. Hence, the Franciscans will not only feel at home in the Chicago Loop but are convinced that they will be able to achieve the highest objectives of their Order in these surroundings.

We would like to employ this means of expressing our most sincere gratitude and also of acknowledging our great indebtedness to all the generous benefactors of Saint Peter's. Without their assistance New Saint Peter's never would have been realized. May God reward their generosity.

Devotedly yours in Saint Francis,

Fr. Eligius Weir O.F.M.
Fr. Eligius Weir, O.F.M.
Minister Provincial.



The Very Reverend
ELIGIUS WEIR, O.F.M.
Minister Provincial of the Sacred Heart Province

ST. PETER'S CHURCH

FRANCISCAN FATHERS

816 SOUTH CLARK STREET

CHICAGO 5, ILLINOIS

August 2, 1953.

Dear Friends of St. Peter's:

After years of anxiety and enthusiasm, of planning and construction, of borrowing and spending, a long cherished dream has come true. A Catholic church stands in Chicago's Loop.

The Franciscan Fathers are happy to announce the opening of new St. Peter's Church. It goes without saying that the dedication day of our new church is a day of joy indeed, a red letter day on our calendar.

Mingled with our joy, however, is a trace of regret over our abandoning beloved old St. Peter's. Old St. Peter's with its sacred traditions and its happy memories had a warm spot in our hearts, even as it had in yours. We learned to love the old church and school and friary in their quaint surroundings. We made many friends there and we endeavored to serve them spiritually to the best of our ability.

We sincerely hope that our friends will follow us to our new location and that many new friends will find their way to our door. We assure you that we shall continue to serve with the same generous spirit as prevailed at old St. Peter's and that we shall take with us the old appealing traditions of a century.

May we take this opportunity to thank one and all who gave of their time and service and means to make old St. Peter's what it was? We are grateful too, to all that have helped to make new St. Peter's a reality. We shall pray over that God may reward you abundantly.

Begging for your continued support and co-operation, we remain

Sincerely yours in St. Francis,

The Franciscan Fathers of St. Peter's.

Reverend Terence Thomas, O.F.M.

By: Reverend Terence Thomas, O. F. M.
Pastor of St. Peter's Church.



Reverend
TERENCE THOMAS, O.F.M.
Pastor of Saint Peter's Church

THE WHITE HOUSE

WASHINGTON

April 6, 1953.

Dear Father Thomas:

On the great occasion of the dedication of your new church, I am happy to extend to you my sincere congratulations.

The spiritual work of the Franciscans at Old Saint Peter's Church in Chicago and elsewhere has indeed made a rich contribution to the moral life of the United States. You have given long and faithful service, in peace and war, in prosperity and adversity, not only to native Chicagoans, but also to all of the many visiting your great city and seeking spiritual assistance.

I extend my warm wishes for a future of continuing service.

Sincerely,

A handwritten signature in dark ink, appearing to read "Dwight D. Eisenhower", written in a cursive style.

The Reverend Terence Thomas, O.F.M.,
Pastor, Saint Peter's Church,
816 South Clark Street,
Chicago 5, Illinois.



DWIGHT D. EISENHOWER

President of the United States of America



OFFICE OF THE GOVERNOR
SPRINGFIELD

WILLIAM G. STRATTON
GOVERNOR

February 28, 1953

Franciscan Fathers
St. Peter's Church
816 South Clark Street
Chicago 5, Illinois

Reverend and dear Fathers:

Congratulations to you on the completion of your new church and religious center in the Chicago Loop.

Needless to say, we realize the importance, the necessity and the utility of a religious center in the heart of our mid-western metropolis. Your new location is ideally suited to serve the spiritual needs of those who work in downtown Chicago and of those who visit your fair city.

We extend our best wishes in the hope that you will continue and increase the great spiritual service that the Franciscan Fathers have given at Old St. Peter's for the past seventy-five years.

Sincerely yours,

William G. Stratton

Governor



WILLIAM G. STRATTON

Governor of the State of Illinois



OFFICE OF THE MAYOR

CITY OF CHICAGO

MARTIN H. KENNELLY
MAYOR

June 3, 1953

Reverend Terence Thomas, O. F. M.
St. Peter's Church
816 South Clark Street
Chicago 5, Illinois

Dear Father Thomas:

The dedication of the new St. Peter's Church is an event of great interest to all Chicagoans, and in common with the innumerable friends of the Franciscan Fathers of old St. Peter's I join in congratulating you and your associates on this very important occasion.

St. Peter's Church is very closely associated with Chicago history and tradition. It has made a great contribution to the spiritual life of our city, and in its new location, in the center of Chicago's commercial activity, its influence will be even greater.

My very best wishes to you.

Sincerely,

Martin H. Kennelly
Mayor

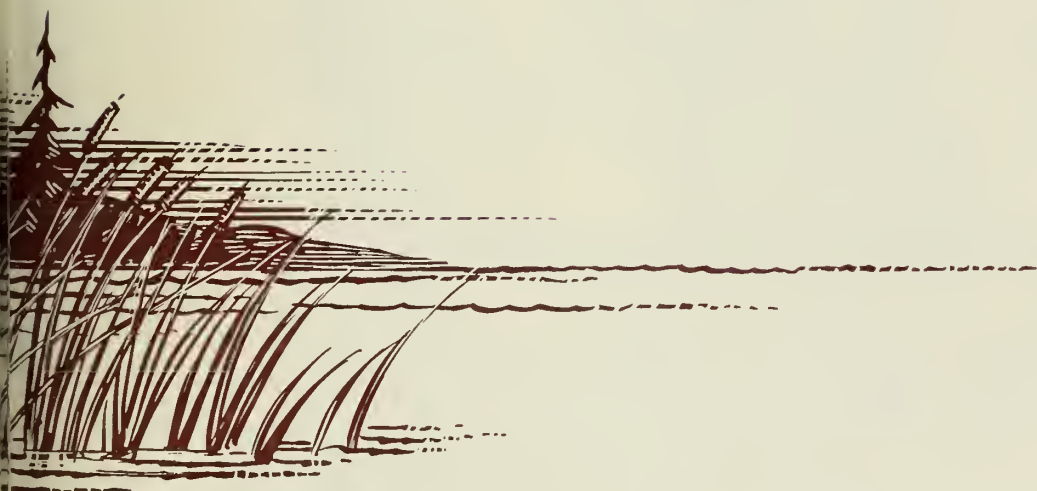


MARTIN H. KENNELLY

Mayor of the City of Chicago



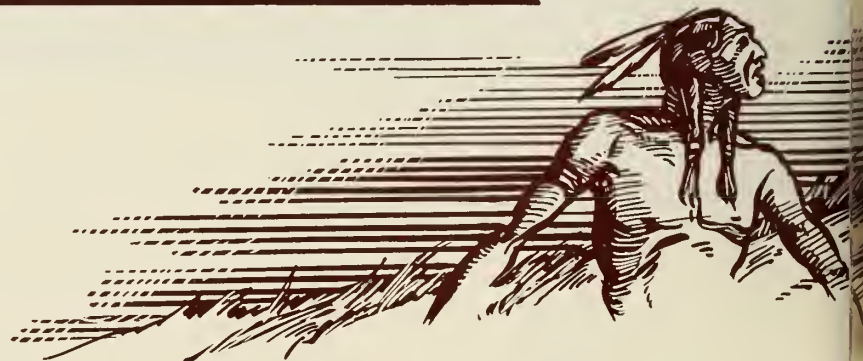
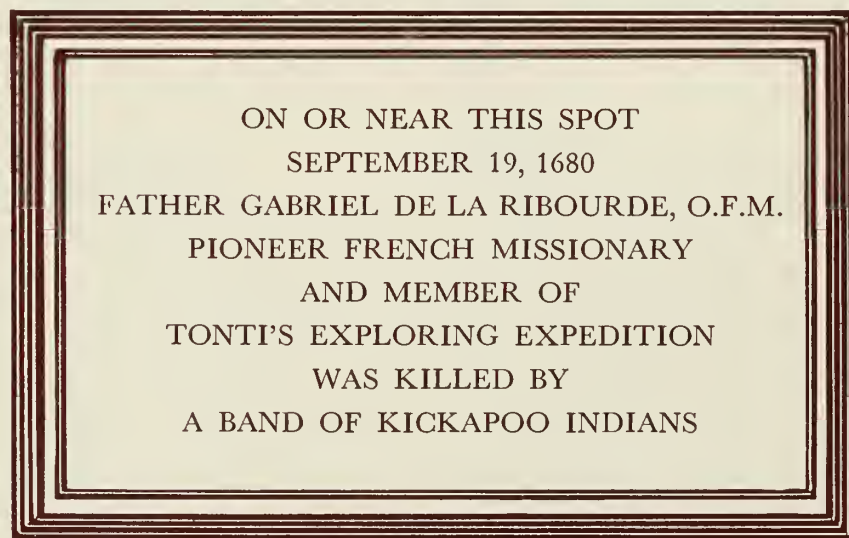
Early
Franciscans
in Illinois



Six years after the first white man passed through Chicago, René Robert Cavelier, Sieur de LaSalle canoed past Chicago on his way to explore the mouth of the Mississippi River. With him were three Franciscans, Gabriel De La Ribourde, Zenobe Membre and Louis Hennepin. To commemorate this first arrival of the Franciscans in Illinois, Chicago, for a time, placed an historical marker at South Shore Drive and Sixty-seventh Street.

LaSalle's party did not tarry in Chicago. Ribourde and Membre moved on to spread the gospel among the Indians at Lake Peoria and around Starved Rock, while Hennepin with two companions went on and up the Mississippi River and discovered St. Anthony Falls.

While fleeing from an Iroquois invasion in 1680, Ribourde was killed near Seneca, Illinois. To honor this first martyr in the territory, later included in the diocese of Chicago, a memorial tablet stands on the grounds of St. Patrick's Church in Seneca. It reads:



Membre and Henry de Tonti, not knowing what had happened to Ribourde, made their way to Mackinac, Michigan, and eventually returned with La Salle to explore the Mississippi River down to its outlet in the gulf of Mexico.

Another Franciscan friar, Athanase Douay, who assisted the dying La Salle at Navasota, Texas, had also come through Chicago in 1687 and 1688 as a member of Joutel's party.

A century later, in 1763, two Franciscans, Luke and Hippolyte Collet came from Canada to work among the Indians at Cahokia, Illinois. Fr. Luke, however, died after two years and Fr. Hippolyte went to labor elsewhere.

The next Franciscan activity in Illinois began with the arrival of a number of friars in 1858. They came from Germany and settled in central Illinois. Not many years later, Bismarck, the Iron Chancellor of Germany, clashed with the Church and exiled the religious from Germany. This act brought Franciscans in greater numbers to Illinois and enabled them to accept the invitation of Chicago's Bishop Foley to take over St. Peter's Church in 1875.





THE SOWER WENT OUT TO SOW HIS SEED (Luke 4, 5)

CHICAGO'S FIRST PRIEST—FR. ST. CYR 1833

Fort Dearborn was built in 1804 on a site near the mouth of the Chicago River. By 1830 there were only one hundred white people in the neighborhood. On occasional visits missionaries took care of the spiritual needs of the Catholics. When Chicago was organized as a city in 1833, thirty-eight Catholics representing some 125 Catholic residents, sent a written petition to Bishop Joseph Rosati of St. Louis, Missouri, begging for a resident priest.

At that time Chicago was part of the diocese of Bardstown, Kentucky, but Bishop Rosati of St. Louis, Missouri, acted as Vicar General of the Chicago area.

J. John Mary Irenaeus St. Cyr, who had come from France in 1831, and who was ordained in St. Louis in 1833, received as his first appointment "the mission of Chicago and the adjoining regions within the State of Illinois."

On May 5 Fr. St. Cyr celebrated his first Sunday Mass in Chicago, in a log cabin on the west side of Market Street (Wacker Drive). The cabin probably belonged to Mark Beaubien. Five months later, Chicago Catholics had their first church on the north-west corner of Lake and State Streets. It was St. Mary's Church. The first worshippers were 300 Potawatomi Indians, 1,000 of whom were assembled at Chicago to sell the government their lands in Michigan, Indiana, and Illinois.

In 1834 Chicago came into the diocese of Vincennes, Indiana, under Bishop Simon Brute. Fr. St. Cyr continued to minister energetically to the French, German, and English-speaking Catholics of Chicago and north-eastern Illinois until the rapid increase

of German-speaking Catholics led Bishop Brute to send the Rev. Bernard Schaeffer in 1836 to care for them. This appointment enabled Bishop Rosati to recall Fr. St. Cyr despite the request of the French and English-speaking Catholics to retain him.

Fr. Schaeffer, though an excellent priest, had no command of English. He labored for all nationality groups, died as a result of a sick call in June, 1837, and he was replaced by the Rev. Francis Fischer of Vincennes.

Shortly before the death of Fr. Schaeffer, the Rev. Timothy O'Meara, also of Vincennes, joined him and worked in Chicago until 1839. He in turn was succeeded by Rev. Maurice de St. Palais.

CHICAGO BECOMES A DIOCESE

In those days only two priests were in Chicago. The population grew to 8,000. Because of this rapid growth, Chicago was created a diocesan see in 1843 with Rev. William J. Quarter, pastor of St. Mary's, New York City, as its first bishop. The new bishop and his brother, the Rev. Walter Quarter, came to Chicago in 1844. On their arrival Fr. Fischer and Fr. de St. Palais were recalled to their own diocese.

Bishop Quarter immediately completed the new St. Mary's Cathedral, begun by Fr. de St. Palais on the southwest corner of Madison Street and Wabash Avenue. In 1846 he dedicated "the University of St. Mary of the Lake," chartered previously by the Illinois State Legislature.

When Fr. Fischer left in 1844, the Rev. Gasper Henry Ostlangenberg came from Galena, Illinois, to minister to the German-speaking Catholics. Residing at the cathedral rectory he said the eight-thirty mass every Sunday at which he preached in German. Soon he convinced his bishop of the necessity of two more churches, one north and another south of the river, to care for the spiritual needs of the German-speaking Catholics. But before Fr. Ostlangenberg could carry out the plans he was sent to Belleville, Illinois, late in the year 1845.



SAINT PETER APOSTLE
TO WHOM OUR CHURCH IS DEDICATED

The
first
Saint
Peter's
Church

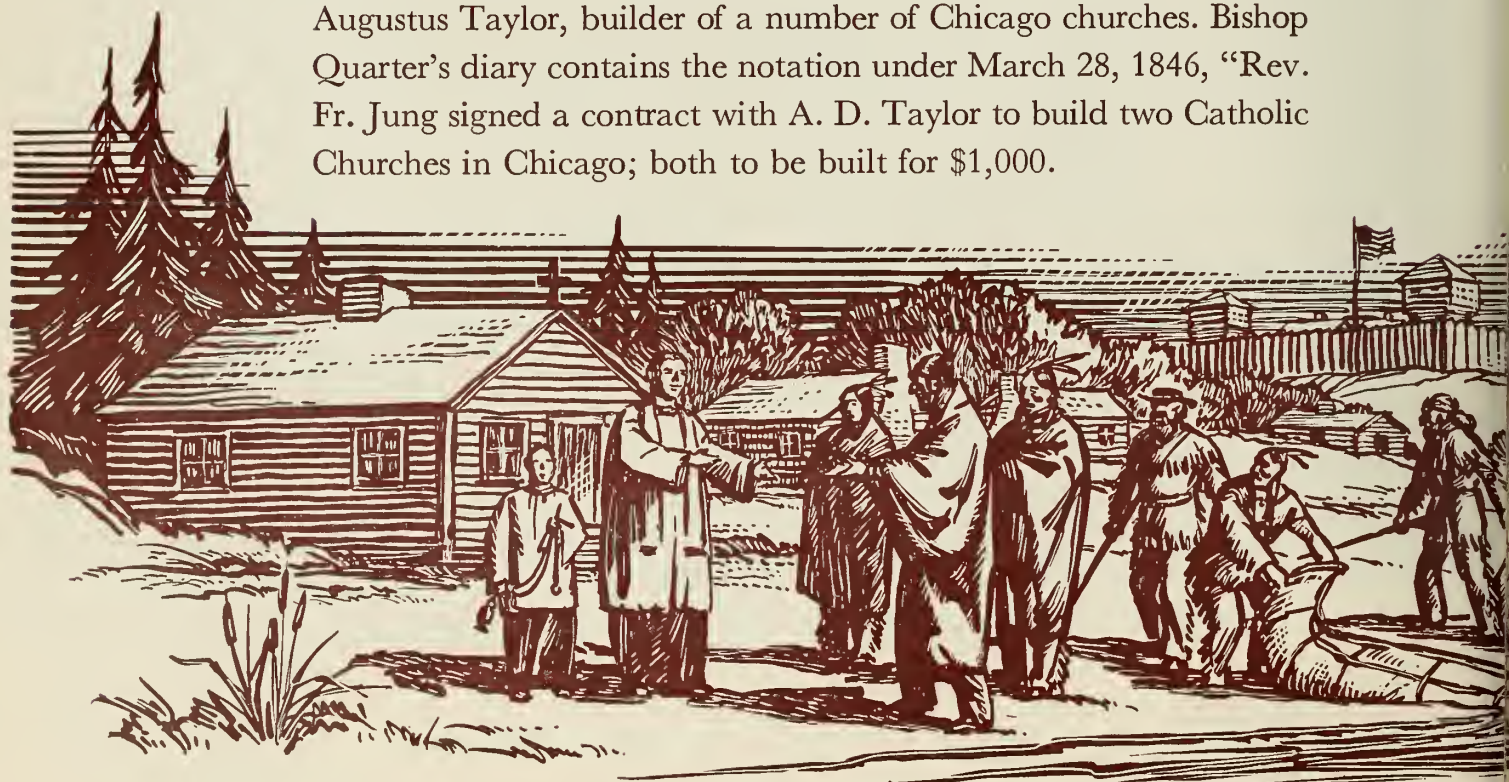
THE SEED FELL UPON GOOD GROUND (Luke 4, 8)

THE FIRST SAINT PETER'S CHURCH 1846

Father Ostlangenberg's successor in Chicago was the Rev. John Jung, an Alsatian, who arrived in Chicago in 1845. Immediately he began collecting funds among his needy and hard-pressed parishioners for the building of the two new churches. Through the generous response of the Leopoldine Society in Vienna to the appeal of Bishop Quarter, Fr. Jung obtained enough funds to build not only two frame churches, but also a rectory and school.

The site selected for the first St. Peter's Church was on the south side of Washington Street between Wells and Franklin Streets. Whether the property was purchased by Bishop Quarter or donated by Jonathan Scammon, or granted by the U.S. Government at the instance of Congressman (later Senator) Sherman, cannot be ascertained.

The plans for St. Peter's Church to the south of the river, and for St. Joseph's Church to the north were probably drawn by Augustus Taylor, builder of a number of Chicago churches. Bishop Quarter's diary contains the notation under March 28, 1846, "Rev. Fr. Jung signed a contract with A. D. Taylor to build two Catholic Churches in Chicago; both to be built for \$1,000.

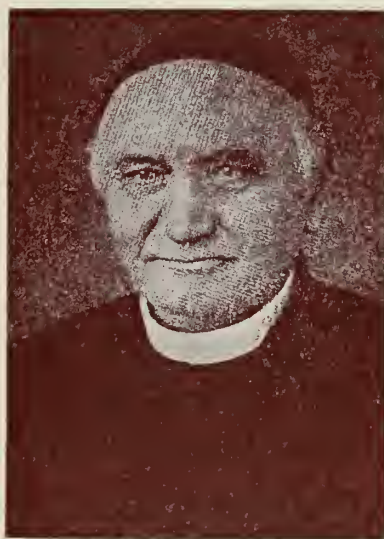


St. Peter's was finished during that summer and dedicated on August 2. It was a frame building, forty feet wide and sixty feet long, with a seating capacity of 700. The school was erected in the southeastern part of the lot, behind the church. The rectory stood to the west of the church. St. Joseph's Church to the north of the river was dedicated two weeks later.

From his rectory on Washington Street Fr. Jung took care of both St. Peter's and St. Joseph's Church, till the close of the year 1846. At this time St. Joseph's received a full time pastor and the Rev. Herman Lierman succeeded Fr. Jung at St. Peter's (according to Andrews' *History of Chicago*). Another source has the Rev. George G. Plathe as the second pastor. In either case the pastor's stay was short-lived, as the Rev. Anthony Voelker took over in 1848 and remained till 1850.

January 1850 brought the Rev. Bernard Weikamp as pastor. A saintly and learned man, speaking five languages fluently, he found it difficult to cope with the full-blown pastor-trustee conflict at St. Peter's. Tired of misunderstandings, he began with his own funds and with those collected in Europe, to build the church of St. Francis on the west side. Totally disillusioned both at St. Peter's and at St. Francis Church, he left for northern Michigan in 1853, where he died in 1889.

REV. BERNARD WEIKAMP





The oft frequented Shrine of St. Anthony, where countless pleas are granted.



THE SEED WAS TRANSPLANTED

CHANGE OF LOCATION 1854

Business houses and railroads moving into the vicinity of St. Peter's Church on Washington Street were driving the parishioners farther south and west. Rev. George G. Plathe, who was given charge of the parish in 1853, saw the necessity for a move to another site. Despite the agitation of a few to have the church on the west side, the church was moved in two sections to a low and swampy lot on the southwest corner of Polk and Clark Streets, purchased for the sum of \$2,500. On Christmas Day, 1854, the congregation attended the first mass in the patched building. It now stood at the southern end of the lot, facing Clark Street, with the new school at the northwest corner of the lot, and the new rectory north and west of the church. The west side minority was never reconciled to the new location. Utterly discouraged by their complaints, Fr. Plathe resigned in 1855 and left the diocese. The next pastor, the Rev. C. Schilling came, saw the situation, and left within two weeks.

Chicago's third bishop, the Most Rev. Anthony O'Regan (1854-1857) now recalled the Rev. Gasper Ostlangenberg, the man who dealt successfully with a similar problem in the parish at Belleville, Illinois. His struggle with the trustees and people of St. Peter's lasted till 1857, when he was transferred to St. Francis Church.

The seething cauldron cooled off during the pastorate of the Rev. Herman Lierman, who returned to St. Peter's in 1857. His quiet and conciliatory spirit won the co-operation of his trustees, and his piety and zeal brought his people nearer to the Heart of Christ. He remained until 1860, in which year he was sent to McHenry, Illinois.





OLD SAINT PETER'S CHURCH
CLARK AND POLK STREETS • CHICAGO

Old
Saint
Peter's
Church

1865

+

1953



OLD SAINT PETER'S
MAIN ALTAR

THE SEED SPRANG UP

(Luke 4, 8)

OLD SAINT PETER'S CHURCH 1865 - 1953

All was "quiet on the Western Front", when the Rev. John Baptist Mager took charge of the growing St. Peter's parish, in 1860. Realizing the need for a larger church, he called a meeting of the men of the parish early in 1863. With their approval he commissioned the architect, A. Bauer, to draw up the plans for a new church. Meantime, a committee of men collected money and pledges to the amount of \$10,000. On August 2, 1863, Bishop Duggan laid the cornerstone in the presence of many priests, representatives of all Catholic societies in Chicago and numerous parishioners. The building was dedicated in 1865. Its cost was \$32,359.

Since the sanctuary was to be added later, the southern end of the church was walled with brick. Against this wall the altars were set. Over the side entrance on Clark Street there was a gallery which was removed eventually when the entrance was closed. Later St. Anthony's shrine occupied this spot in the church.

Fr. Mager did not long survive the realization of his plans for new St. Peter's Church. The worry and exertion evidently undermined his health as they have many another church builder's. Only thirty-five years old, he fell sick and died in January, 1865.

REV. JOHN B. MAGER





REV. PETER FISCHER

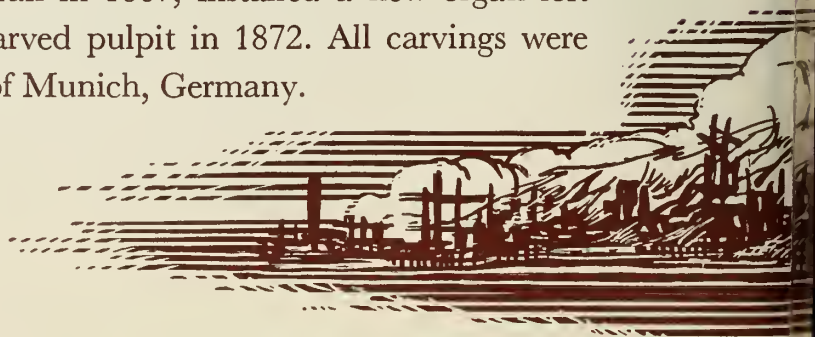
THE SEED YIELDED FRUIT A HUNDREDFOLD (Luke 4, 8)

Father Mager's illness made it necessary to call in the Rev. Peter Fischer, late in 1864, even though he was building a new church in Naperville. At St. Peter's his attention centered on the school. To provide more classrooms, he had the south wall of the church torn down, added a rounded apse, and raised its floor high enough to allow space for a large classroom in the basement. Other rooms encircling the apse, were built at the same time to serve as living quarters, sacristy and conference rooms.

To provide more adequately for the education of the children of the parish Fr. Fischer invited the Sisters of Notre Dame of Milwaukee to replace the lay teachers in the school. Though severely pressed for sisters, the Provincial superioress of the community, Mother M. Caroline, consented to staff the school. In September, 1865 Sister M. Germana, superioress, Sister M. Gonzaga and Candidate Theresa Scherer opened the school with 250 pupils. One year later there were four sisters and two candidates teaching 400 students.

By 1867 Fr. Fischer had to open a branch school on Canal Street and Twenty-fourth Place, to accommodate the children of his parish in that neighborhood. This school, too, was committed to the Sisters of Notre Dame with Sister M. Gonzaga as superioress. Eventually the school was attached to St. Anthony's parish.

For the embellishment of the church Fr. Fischer procured a hand carved Communion rail in 1867, installed a new organ loft and added a beautifully carved pulpit in 1872. All carvings were done by Anthony Buscher of Munich, Germany.



AN ENEMY CAME (Matt. 13, 25)

TWO BIG FIRES 1871 • 1874

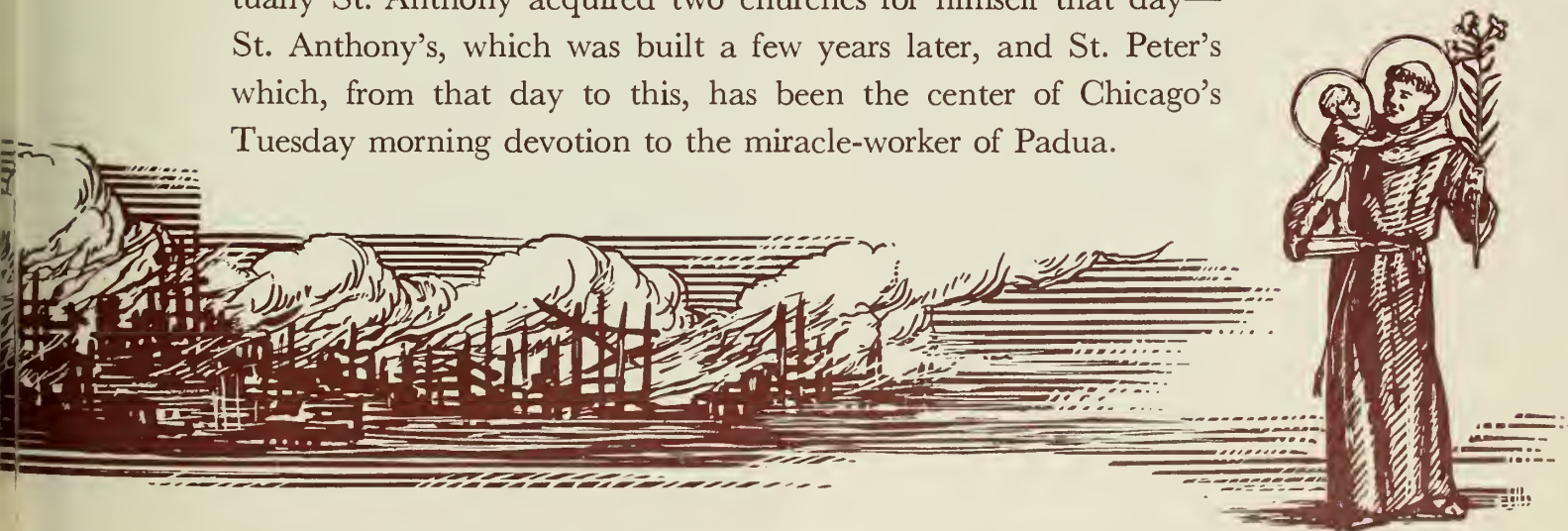
By 1870, Chicago's population numbered more than 500,000. St. Peter's had grown to a parish of 1,200 families with two schools. Then came the disastrous Chicago fire. On a Sunday night, October 8, 1871, the church bells rang out the alarm. The life of the city was swallowed up in devastating flames a mile wide and four miles long.

Fanned by high winds and roaring through the tinder-dry, frame buildings, the fire which had started on the near west side raced towards the lake. Early Monday morning the flames leapt across the river at Polk Street. St. Louis Church at Polk and Sherman, where the French-speaking Catholics worshipped, crumpled. The old Bridewell at Polk and Wells next perished in the flames. It was but two blocks away from St. Peter's.

The people of the parish hastened to the church as to their last refuge. Piling their pitifully few belongings on the steps and against the walls of the church they crowded inside to pray. There they found Fr. Fischer, always the devoted shepherd of his people, kneeling in prayer, imploring help from heaven.

Fr. Fischer was praying aloud. And the terrified members of his flock distinctly heard his solemn vow to erect a church in honor of St. Anthony of Padua, if God should spare his church and school.

Of a sudden the fire changed its course. The wind veered northward, and St. Peter's, its schools, and its people were spared. Actually St. Anthony acquired two churches for himself that day—St. Anthony's, which was built a few years later, and St. Peter's which, from that day to this, has been the center of Chicago's Tuesday morning devotion to the miracle-worker of Padua.





Shrine of the Little Poor Man of Assisi, Father of the Great Franciscan Family.

"If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool." (Isa. 1, 18)



Late that evening a heavy rain put out the fire. Three hundred lives were lost and 17,500 buildings destroyed. Chicago's total loss was \$190,000,000.

Of the 150 homeless families of the parish, as many as possible were housed, fed, and otherwise provided for in St. Peter's classrooms. For eight days General Sheridan and his militia patrolled the city. Some of his men were stationed at St. Peter's to ward off looters and incendiaries.

A second fire occurred three years later, lasting eleven hours, reducing 650 homes on the near south side and causing a loss of almost \$4,000,000. This fire also invaded the limits of St. Peter's parish, destroyed the homes of more parishioners, and induced many families to move farther south to the area beyond Twenty-fourth Street, a part of the city more conducive to family life and close to St. Peter's supplementary school.

In 1873 Fr. Fischer left St. Peter's to fulfill his vow. He built St. Anthony's Church where he labored for the next twenty years and helped to found other south-side parishes—St. Augustine's, Immaculate Conception, and St. George's. At the time of his death in 1903, he was Vicar General of the German-speaking Catholics and president of Catholic cemeteries.

The Rev. Edward Froelich came from Covington, Kentucky, to succeed Fr. Fischer. In his two years' tenure, he beautified the church with a new high altar and installed a new pipe organ. He was collecting for a set of church bells when the Franciscans arrived on the scene in 1875.

REV. EDWARD FROELICH





"O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow." (Lam. 1: 12)

Where the boss, the secretary, the doctor, the nurse, the judge, the lawyer, the manager, the clerk, the banker, the teller, the foreman, the laborer forget their differences.



GO YOU ALSO INTO MY VINEYARD

(Matt. 20, 4)

THE FRANCISCANS ARE INVITED 1872

Within a half year of the Chicago fire, Bishop Foley invited the Franciscans to take charge of St. Peter's in Chicago. The Bishop himself, burnt out of church and home, lived with the Jesuits at St. Ignatius College. His first letter, addressed from there, was sent to the Rev. Francis Moenning, O.F.M., guardian of the Franciscan Friary at Teutopolis, Illinois.

Chicago, April 22, 1872

Very Reverend and dear Father:

The pastor of St. Peter's Church in Chicago has asked me to relieve him of the care of the parish and allow him to build a church in the suburbs. I propose to offer this church to you and ask you to give me two or three German Fathers of your society to serve it. It will be a central place from which the Fathers could serve several missions, and do a great good to religion and souls. St. Peter's is without debt. It is in the central part of the city—has a good school.

If you think favorably of my proposal, I shall be glad to see you here, so that we may arrange terms. I shall be most happy to welcome the sons of the great St. Francis to my diocese. You will, please, however, not speak of this subject outside of your community, until you have seen me.

Very truly yours in Dno.,

Thomas Foley, Bishop Adm.

Chicago.

Since Fr. Francis had no authority to act in the matter, he referred the Bishop to the Very Rev. Maurice Klostermann, O.F.M., Commissary Provincial, also living at Teutopolis. To him Bishop Foley wrote:

*College of St. Ignatius
Chicago, May 5, 1872*

Very Rev. Father:

Some ten or twelve days ago I addressed a letter to Rev. Moenning, O.F.M., which I think should have been addressed to you. In that letter I offered the charge of St. Peter's Church to the Franciscan Fathers. This church is in a central location, is large, well built, and has no debt.

The present pastor has asked me to allow him to retire and give him some smaller place. If you were to establish a friary here, it will be in my power to employ the Fathers in different missions among the Germans in my diocese. I shall be pleased to hear from or to see you.

*Very truly yours in Dno.,
Thomas Foley, Bishop of Chicago
Adm.*

To this letter the Very Rev. Commissary answered that, because of the small number of Fathers, it was impossible for him to accept the kind offer but that he would gladly accept it as soon as circumstances permitted. The time came in 1875 when Bismarck, through his *Kulturkampf* (Germany's fight against Catholic culture), suppressed the friaries of the Franciscans in Germany and forced over one hundred sons of St. Francis to seek a new home in the United States. (The exiles reached Teutopolis, Illinois, on July 3 and 4).

Even before the arrival of the religious refugees, Fr. Maurice had informed the Most Rev. Bishop of the state of affairs and expressed his readiness to take charge of St. Peter's at once.

Bishop Foley responded as follows:

Chicago, July 20, 1875

Very Reverend Father:

I have received your letter today with great pleasure. I must allow the present occupant of St. Peter's a few days to settle his affairs. I have notified him that the Franciscan Fathers will supply his place at the end of the month. Begging your prayers. I am,

*Most faithfully yours in Xto.,
Thomas Foley, B. Ch.*

Another letter came a few days later:

Chicago, July 23, 1875

Very Reverend Father:

Fr. Froelich came to me today and offered to retire at once. He will go to Europe. He says he is glad the Franciscans are coming to St. Peter's and is sure they will be well received. One of your Fathers might come next week to Chicago to make arrangements for taking charge of the parish.

*Very faithfully yours,
Thomas Foley, Bp. adm. Ch.*





THE FRIARY'S OLD STONE THRESHOLD

*Treading upon this hollowed threshold, they entered
and left the friary all through the years—*

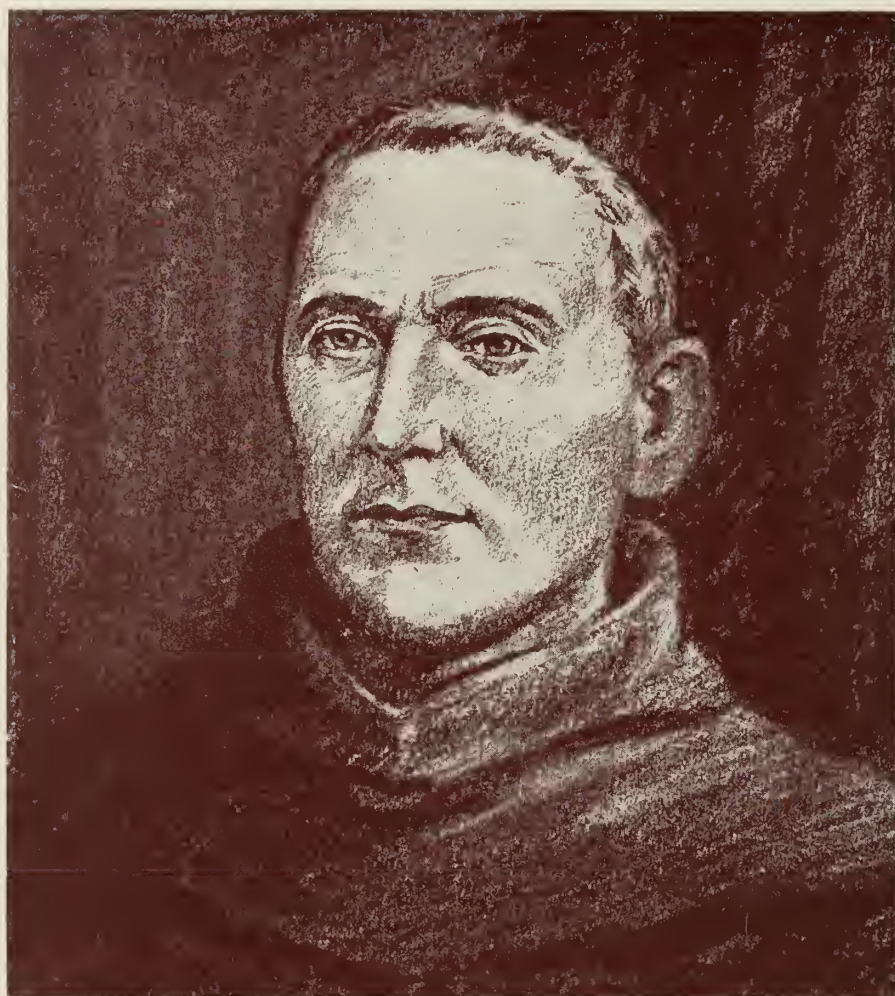
*some happy and gay, some mournful and sad,
some carefree and young, some good, some bad,
some sinful and lax, some fervent and pure,
some generous and rich, some needy and poor.*

*Each cut a mark into this stone and, marking it,
helped grind the hollow in this threshold. . . .*



Arrival of the Franciscans





FR. LIBORIUS SCHAEFERMEYER, O.F.M.
1875-1879

On July 29, 1875, the Franciscans arrived at St. Peter's in answer to the Bishop's invitation. They were the Very Rev. Liborius Schaefermeyer (Vicar General of the Alton, now Springfield, diocese before he donned the Franciscan habit), the Rev. Maternus Mallman, the Rev. Paulinus Weis (a day late) and Brothers Servulus Wenning and Edward Bahlman. Their reception or rather lack of reception was rather embarrassing.

For some reason the parishioners had been frightened into believing that the "monks" were coming to take over for themselves the church, the school, the house and lots, and that the parish would

have to support three or four priests instead of one. And so the slogan made the rounds: "If Bismarck didn't want them, neither do we." Parishioners even went to the Bishop with a petition asking him to reconsider his decision.

When the friars arrived at the rectory, a parishioner led them to a parlor, where they waited unnoticed, unfed, unattended, from nine a.m. till three p.m. As the retiring pastor and his housekeeper finally took leave in late afternoon, the Franciscans moved in.

The troubled situation took a turn for the better on the following Monday, when the Bishop celebrated a Pontifical High Mass in St. Peter's and blessed the three new bells that were hanging in a temporary frame near the Communion rail. In his address he introduced the Fathers to the people and he made it clear that the transfer had been definitely settled.

THE FIRST SERMON OF FR. LIBORIUS

The following Sunday was a memorable one for Fr. Liborius. It was his task to allay the suspicions and to calm the excited minds of his parishioners—a task for which the gentle, prudent and amiable Fr. Liborius was excellently fitted. The whole parish turned out for the occasion. They were tense with expectation as Mass began.

After reading the epistle and gospel of the day which begins with the words: "Blessed are the eyes that see the things which you see", he gently explained the parable of the Good Samaritan. And he concluded his address by pointing out that he and his fellow friars had come not to rob them of their earthly goods but to save their souls and to lead them to eternal bliss. Their hearts were softened and their suspicions gave way to confidence. Soon Fr. Liborius became the beloved father of the parish that ever after held his name in benediction.

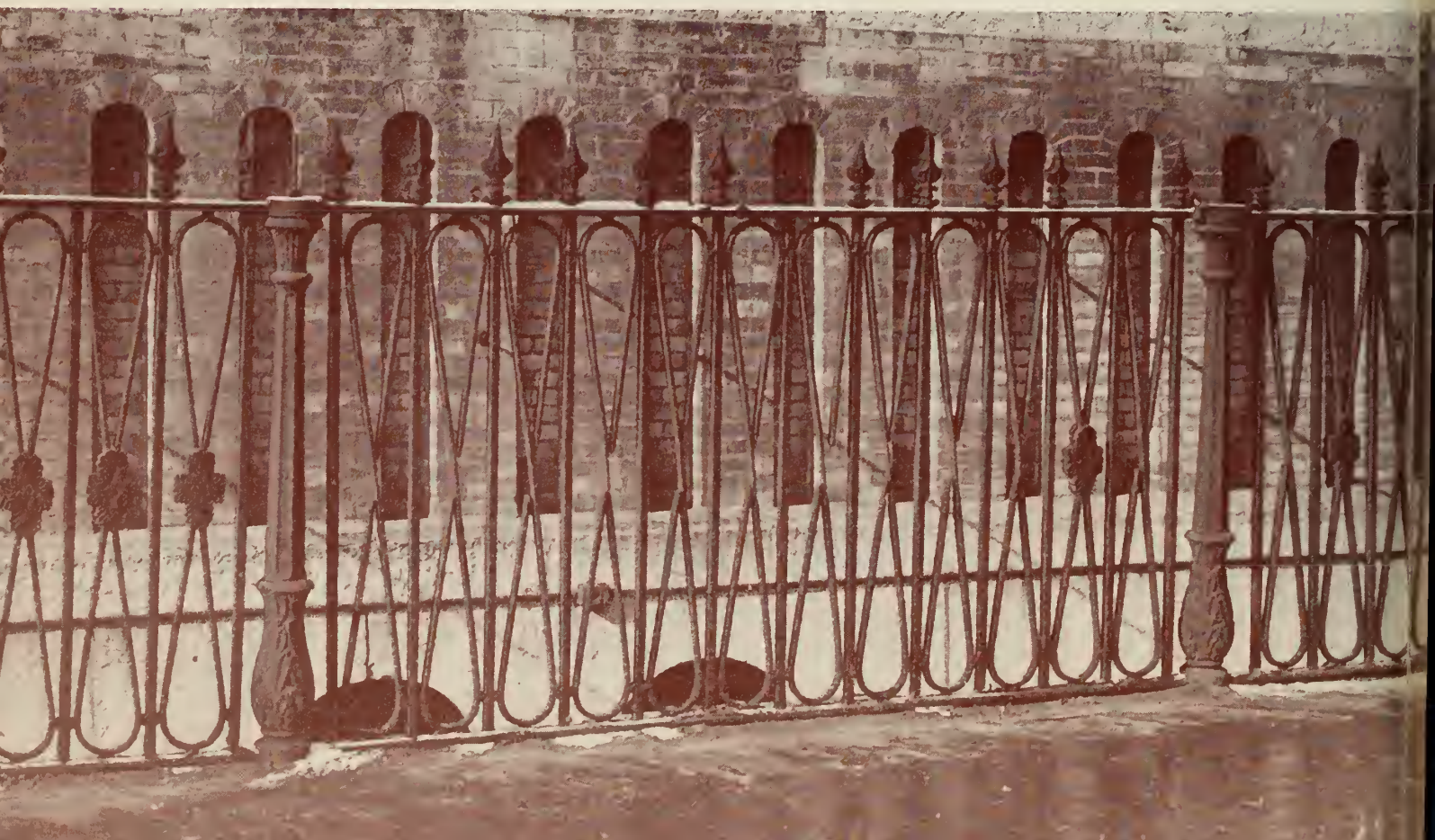
THE NEW SCHOOL

Fr. Liborius first turned his attention to the completion of two towers for the bells. His next undertaking was to put up a new school



Mother of pearl work of art originally on display at Chicago's World's Fair, 1933, now a treasured possession of St. Peter's.

An early Chicago Heirloom—Part of the iron fence that surrounded The Old Chicago Court House—has stood for many years along the Clark Street boundary of Old St. Peter's.



building. He had the old two-room school, and the three-room Sisters' house torn down and in their place he built a three story brick structure with class rooms on the first and second floors and living accommodations for the Sisters on the third floor. The removal of the class rooms from the basement enabled the friars to use the vacated space for a kitchen, a dining room and a meeting room for societies.

To add to the devotional aspect of the church, the pastor obtained the gift of a Blessed Virgin altar and statue and bought a Sacred Heart altar and statue. At the same time various societies contributed other statues to the church.

Above and beyond these improvements the chief aim of Fr. Liborius and his fellow friars was to promote the spiritual welfare of his waning parish. In 1876 he invited three eloquent confreres to give a ten day mission. It was a success.

The pastor promoted the Married Ladies Sodality, begun in 1873, and successfully organized the Young Ladies Sodality in 1877. The teen-aged boys, however, were a problem. According to the chronicler they were "a pack of rowdy and corrupt young hoodlums." Every effort of the pastor to organize them failed, because most of them after leaving school forgot their religion, went to work and joined gangs that later helped to bring Chicago its notoriety.

In 1879, to the great regret of the people, Fr. Liborius was transferred to St. Louis, Missouri.

THE FUNCTION OF ST. PETER'S

With the coming of the Franciscans St. Peter's took on a new role. Hundreds of the staunchest Catholic families had moved elsewhere after the fires. The railroad stations and freight depots, warehouses and wholesale houses were moving in. As a parish, St. Peter's was growing smaller and smaller, but as a spiritual center it became a symbol. It became the good Samaritan about whom Fr. Liborius had preached, pouring the curative oil of absolution on the wounds

of penitents and administering the strengthening wine of the Eucharist to the travelers who had been despoiled and beaten on their way to God.

Chicago Catholics beat a path to the church and to its confessionals. Travelers came in great numbers from the railroad terminals, and visitors staying in the downtown hotels found their way to its doors. There were priests on duty or on call all day, every day of the week.

THE APPEAL OF THE THIRD ORDER

The establishment of the Third Order of St. Francis helped bind men's souls to the Friars' church. A German-speaking branch was established in 1875. So many of Irish ancestry joined, however, that they were soon given separate instructions at the monthly meetings. The ever-increasing number of English-speaking members warranted the early establishment of a separate fraternity for them, which "outdistanced the Germans both in numbers and in fervor."

From the very first, the Friars introduced and emphasized the August 2, Portiuncula indulgence. The privilege of gaining a plenary indulgence was obtained by St. Francis from Pope Honorius III for anyone visiting the Chapel of the Little Portion (Portiuncula), a mile outside the walls of Assisi. Later this privilege was extended to all Franciscan churches for one day of the year, August 2.

Chicagoans, almost as keen for a good spiritual investment as



FR. AUGUSTINE HENSELER, O.F.M.
1879-1885

for a material one, took to the indulgence immediately. Year by year the number of those wishing to gain the indulgence increased to such an extent, that the Friars engaged the police to serve as ushers and to insure order.

THE SECOND FRANCISCAN PASTOR

The Rev. Augustine Henseler, who came to St. Peter's in 1879 for a six-year term, was a greater man than his chronicler admitted. He not only succeeded in making St. Peter's one of the most beautiful churches in Chicago, but he created the traditional spirit of St. Peter's, the spirit of service to all in quest of spiritual comfort, particularly in the confessional.

In 1880 he acquired new pews and had the organ rebuilt and transformed into the most perfect instrument in the city. The organ pipes that had concealed the north rose window were rearranged so as to open to view a new rose window. And new stained glass windows were installed in the church.

Several years later the pastor announced his plan to have the church decorated, with a promise that he would never mention the matter of contributions. When the scaffold was removed after eight months of work, the congregation was awe-struck. Spontaneous gifts were so copious, that Fr. Augustine, after paying for the decoration, was able to purchase a rich set of stations, a Sorrowful Mother shrine and an artistic new chalice.



FR. KILIAN SCHLOESSER, O.F.M.
1885-1888



Old Parishioners will recognize this photo of the interior of Old St. Peter's taken many, many years ago.

Among other activities, Fr. Augustine had a great interest in music. However, he leaned more to the concert type of singing than to the liturgical. His organist, Mr. Mutter, was a virtuoso, and his singers were trained professionals. In consequence, many in the crowds that flocked to the church came only to hear the music.

CENTENARY OF ST. FRANCIS

During his pastorate the parish celebrated the seven-hundredth anniversary of the birth of St. Francis with a triduum of prayer on October 2, 3, and 4 of 1882. The Green Bay Bishop closed the celebration on October 4 with the words: "In my need to find priests for my Indian tribes, I appealed to seventeen religious orders and

societies. Yes, you may quote me as saying 'Seventeen'. And none was able to help me. Then I appealed to the Franciscans and they came to my assistance. So I am here with them tonight in the spirit of deepest gratitude."

Under the guidance of Fr. Augustine the spirit of piety developed more and more. He watched carefully over the pulpit efforts of his assistants. He took his place faithfully in the confessional and he was much sought after as a confessor.

Under his regime, the Franciscans at St. Peter's began to take spiritual care of Mercy Hospital and the Academy of the Mercy Sisters. Under him, too, the Third Order of St. Francis began to flourish.

In 1885, Fr. Augustine was transferred to Indianapolis, Indiana, and Fr. Kilian Schloesser came from Cleveland, Ohio, to assume the pastorate of St. Peter's. Earlier Fr. Kilian had been a horse-back missionary, establishing eight parishes in East-Central Illinois. Later he completed St. Mary's Church in Memphis, Tennessee, and built St. Joseph's Church in Cleveland, Ohio.

FR. MAXIMILIAN NEUMANN, O.F.M.
1888-1894



FR. PACIFIC KOHNEN, O.F.M.
1894-1898



He was a born organizer. Besides his energetic pastoral work at St. Peter's, he brought the Poor Clares to Chicago, as he had brought them to Cleveland, and he cleared the way for the Franciscans to take over St. Augustine's parish at Fifty-first and Laflin Streets on the South side.

This missionary, builder and promoter saw the rapid decline of St. Peter's as a parish. Archbishop Feehan allowed St. Peter's to consider as its parishioners all German families on the South side who wished to belong to St. Peter's. Even this emergency measure failed to bolster its enrollment. Providentially, St. Peter's was saved for a greater missionary purpose than Fr. Kilian visualized. It became a chapel of ease, the good Samaritan among the railways and huge buildings that surrounded it.

Fr. Kilian went to Santa Barbara, California, in 1888. As superior of the Old Mission he restored to it some of the original beauty with which Fr. Juniper Serra had endowed it.

St. Francis erected the first outdoor crib at Greccio, Italy. It is quite logical that St. Peter's should have been the first church in Chicago to imitate his example.



The next four pastors of St. Peter's may be termed St. Anthony men, because under them the devotion to St. Anthony began to spread throughout the city.

Fr. Maximilian Neumann, who was pastor from 1888 to 1894, enlarged the friary to twice its size. But his most lasting endeavor was his promotion of the Nine Tuesdays in honor of St. Anthony, a devotion practiced in St. Peter's to this day.

The Rev. Pacific Kohnen, the next pastor, was so successful in encouraging the devotion to St. Anthony that in his term from 1894 to 1898, he was given a third and fourth assistant to help serve the increasing number of devotees.

During his incumbency, Fr. Pacific also improved the physical plant, by reinforcing the basement pillars and by arranging the basement as a suitable hall for social events.

The day nursery started in 1892, at 458 South Clark Street, as an adjunct of St. Peter's, caused the pastor many intense worries. He finally closed its doors in 1898. From St. Peter's he went to Omaha, Nebraska, built St. Joseph's Church and died there in 1924.

The Rev. Hugo Fessler followed him as pastor but his stay was short-lived. During his tenure, he installed electric lights, repaired the church roof, the interior walls and the arches. At the year's end he was called to St. Louis. Fr. Hugo endeared himself by his piety, kindness of heart and gentle demeanor.

FR. HUGO FESSLER, O.F.M.
1898-1899

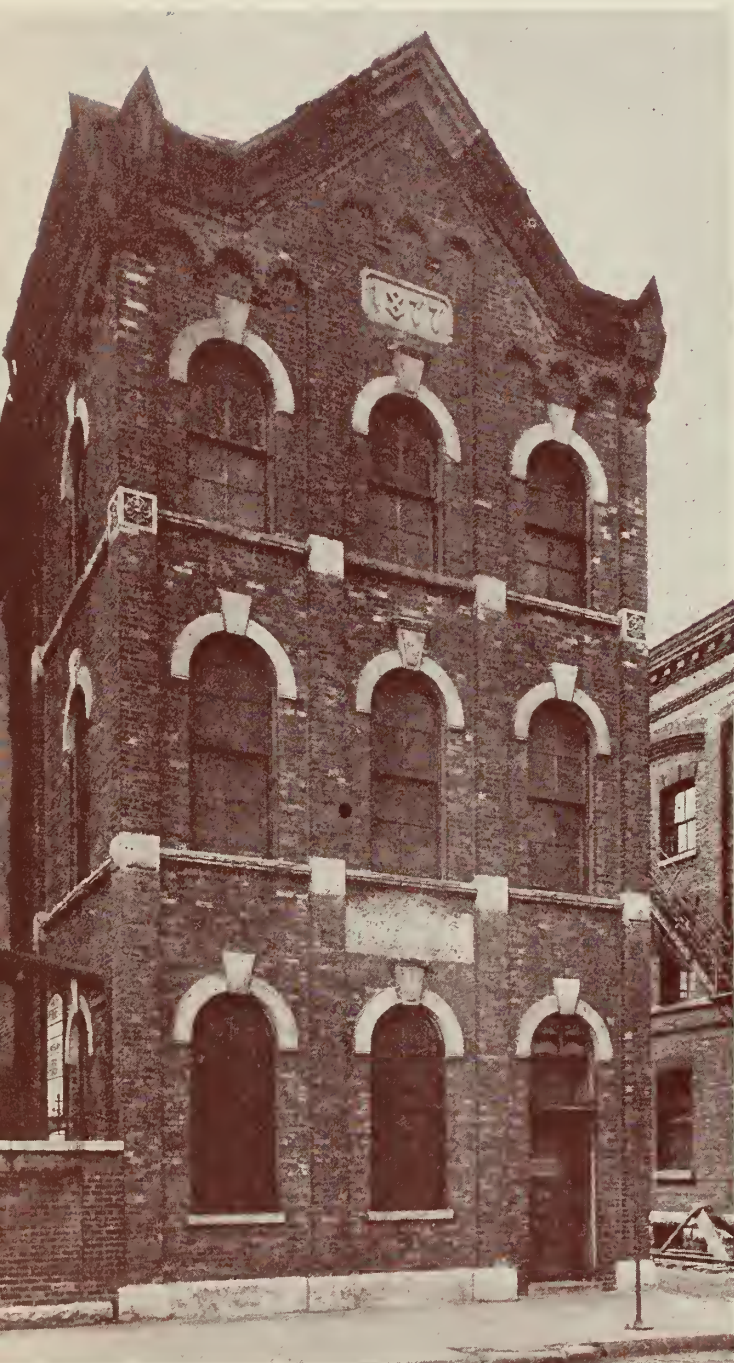




THE FRIARY DOOR
EVER OPEN • NEVER CLOSED

The
Pastors
of this
Century

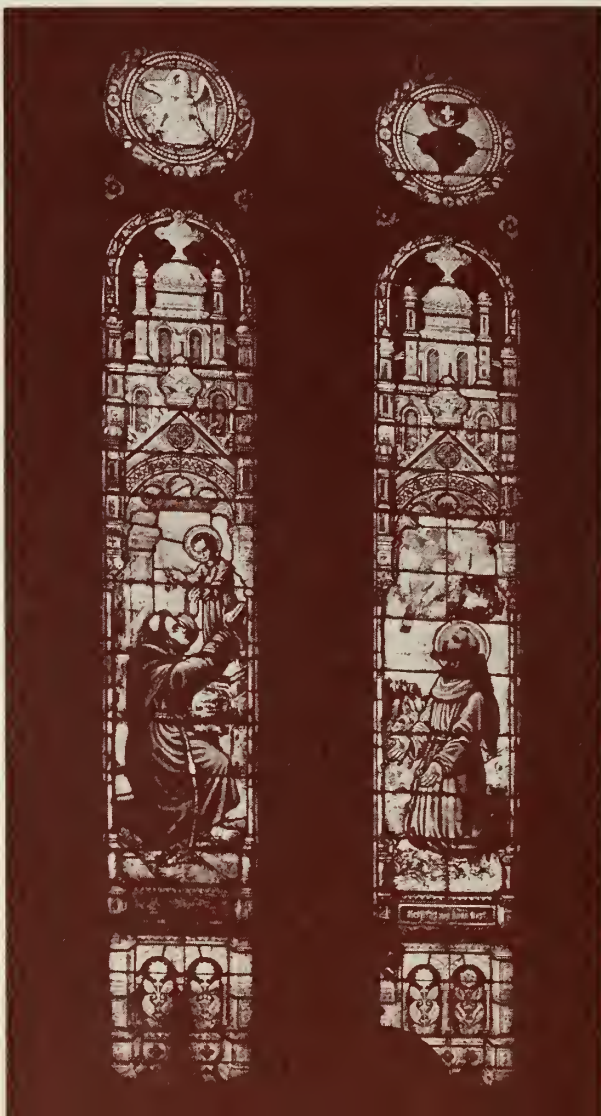
FR. CYPRIAN BANSCHIED, O.F.M.
1899-1906



St. Peter's Parish School.



Saints in glass shed a peaceful light upon the troubled worshipper.



Many pastors of St. Peter's Church eventually became counselors on the Sacred Heart Provincial Board, but Fr. Cyprian Banscheid, the pastor from 1899 to 1906, is the only one who was elected Provincial Superior.

An ardent devotee of St. Anthony and an energetic promoter of devotion to this beloved saint, Fr. Cyprian procured and dedicated a new St. Anthony altar in 1900. Further to enhance the church he prevailed upon various individuals and societies to donate new art-glass windows portraying scenes from the lives of the saints. In 1901 he topped the unfinished towers with low spires in accordance with the original plans of the builders. The school, too, received attention during his term of office. In September of 1900 a fourth classroom was added to provide for the increase in the number of children.

In the course of years the parish changed almost completely in nationality. Seventy five percent of the families now were of Italian ancestry. Since most of them were poor, the pastor introduced the St. Vincent de Paul Society in 1901. For years this benevolent society flourished at St. Peter's, caring for the needy, generously giving alms and service to the poor.

In 1902 the pastor established another group, a school society of some sixty members, to make it possible for his poor children to receive an elementary education. The members agreed to give annual contributions to a tuition fund and the pastor agreed to augment this fund with the money collected from the vigil light stands in church.

In his pastoral work, Fr. Cyprian always proved himself a zealous priest, an eloquent orator, a prudent confessor, a wise counselor, a friend of the poor and a beloved superior. Because of his eloquence he was often invited to address conferences of priests and conventions of the Catholic laity.

After having been elected Provincial Superior of the Sacred Heart Province of Franciscans in 1906, he died of a stroke in St. Paul, Minnesota, four years later.



FR. MAURICE BAUKHOLT, O.F.M.
1906-1910

Fr. Maurice Baukholt, the successor of Fr. Cyprian Banscheid, had been an assistant at Old St. Peter's in the years immediately preceding his appointment to the pastorate. The record of his work as pastor contains no outstanding event, but the fact that he had to apply for a fifth assistant indicates that the Fathers were busily employed. Fr. Maurice himself, practically lived in the confessional, besides directing the German-speaking fraternity of the Third Order.

In 1907 death took one of his assistants, the Rev. Eustace Niemoeller, who for many years had been the promoter of the Society for the Propagation of the Faith, chaplain and confessor at Mercy Hospital, and director of the English-speaking fraternity of the Third Order.

Fr. Maurice lost a second valuable assistant when Fr. Vitalis Feldman died in 1909. He, too, was tireless in the confessional, in his care of the sick and in his assistance to those in need.

In 1910 Fr. Maurice was sent to St. Anthony's Friary in St. Louis. He returned to St. Peter's in 1917 for a short



FR. HENRY KUESTER, O.F.M.
1910-1916

stay and again in 1919 for a period of six years. It is a matter of record that the seventy year old friar heard over a thousand confessions weekly in the later years of his life. After illness forced him to retire in 1925, he died a year later in Joliet, Illinois.

FR. HENRY KUESTER, O.F.M.

Just what influenced Fr. Henry Kuester, the ninth friar pastor of St. Peter's, to enter the Franciscan Order is hard to say. At the age of twenty three he gave up his work as a musician in the orchestra of Cologne's Comedy Theatre, came to the United States and entered the Franciscan preparatory seminary at Teutopolis, Illinois. In 1901 he was ordained a priest and nine years later he came to St. Peter's.

His experience in the building of a new school at Jordan, Minnesota, must have aided him in the work of the enlargement of St. Peter's school in 1912 and of the installation of electricity in the Sisters' quarters and school.



FR. FORTUNATUS HAUSER, O.F.M.
1916-1921

During his pastorate, St. Peter's kept up its reputation as a confessional center. Fr. Ulric Petri directed the English-speaking Third Order and Fr. Christopher Guithues, the German. Both were long remembered for their preaching and for their work in the confessional. Fr. Sylvester Buschkuehler, another assistant, conscientious as a preacher, confessor and confrere, went to his eternal reward in 1912.

Fr. Henry Kuester endeared himself to all by his kind and jovial disposition and by his zeal in church and school. Leaving St. Peter's in 1916, he was appointed pastor at Waterloo, Iowa, and later at Joliet, Illinois, where he died in 1922.

FR. FORTUNATUS HAUSER, O.F.M.

After a six-year term as president of Quincy College, Fr. Fortunatus Hauser came to St. Peter's Church, first as assistant and then as pastor.

He, too, had come from Germany, studied in the Franciscan seminary at Teutopolis, and joined the Franciscan

Order in 1881. After his ordination to the priesthood, he spent all his years as a teacher at Quincy College until he came to St. Peter's.

It was during his pastorate that the daily noon-day mass was introduced in Lent. In 1918, the days of World War I and of the great influenza epidemic, His Eminence Cardinal Mundelein ordered a noon-day mass with a five minute sermon on every day in Lent. From the very start the church was crowded daily and filled to overflowing on Maundy Thursday and Good Friday.

Two more confessionals were added in the course of the same year. May Devotions were held at noon with gratifying attendance. The nine Tuesdays in honor of St. Anthony brought still greater crowds. For the Portiuncula indulgence on August 2, people literally swarmed to St. Peter's.

To accommodate Tuesday morning Communicants the pastor organized the Tuesday morning social club, a group of ladies who served lunch in the forenoon of Tuesdays.

During these years the Third Order continued to grow and flourish under the guidance of Fr. Ulric and Fr. Christopher. One of their activities was the establishment of two \$5,000.00 scholarships, one for a student for the Franciscan priesthood and another for a Chinese student for the priesthood.

The work at St. Peter's was very strenuous for Fr. Fortunatus and his six assistants. In 1921 Fr. Fortunatus was relieved of his duties and transferred to St. Louis, Missouri. In his stead came Fr. Hilary Kieserling.

FR. HILARY KIESERLING, O.F.M.

Fr. Hilary Kieserling, the new pastor, was a quiet but busy man. His first task was that of playing host to the First National Convention of the Third Order in the United States, held in October of 1921, in commemoration of the seventh centenary of the founding of this laymen's



FR. HILARY KIESERLING, O.F.M.
1921-27, 1930-1933

Order. During the convention special services were conducted daily at St. Peter's for the convenience of the delegates.

With all the work of the early twenties, Fr. Hilary took over the chaplaincy of Cook County Jail. In 1923, Fr. Peter Volz was appointed the first chaplain. After a year and a half he was replaced by Fr. Bede Carberry. In July of 1925 Fr. Ernest Kaufhold succeeded to the chaplaincy in which he labored with zeal till his death in 1951. At present Fr. Philemon Canavan, also of St. Peter's, holds the chaplaincy at the jail.

In 1924 the noon-day mass, which previously had been said only during Lent, became a daily event throughout the entire year, just as it is today.

The year 1925 brought with it the golden anniversary of the arrival of the Franciscans at St. Peter's. Even though the parish had dwindled to twenty families, the fifty years' record of the friars work was gratifying. According to the chronicler, confessions had mounted to 200,000 and Holy Communions to 100,000 a year.

Baptisms and marriages, though not so numerous as in earlier days, were frequent. Most of the baptized were converts and most of the marriages were revalidations. And the Third Order fraternities had grown to be the largest and best organized in the middle-west.

Because of the International Eucharistic Congress held in their city, Chicagoans will hardly forget the year 1926. Fr. Hilary saw the need for the addition of a third story to the friary to accommodate the visiting clergy who were expected for the Congress and for other events in the future. Thirteen additional rooms were ready for the Congress. When these proved not nearly enough to house the guests, Fr. Hilary commandeered the school, setting up cots in every room and spare corner.

In 1927 Fr. Hilary's term as pastor expired. For a short time he was at Corpus Christi parish, the first Franciscan negro church in Chicago. In 1930 he was re-appointed pastor of St. Peter's.

The year 1931 marked the seventh centenary of the death of St. Anthony. St. Peter's solemnly commemorated the event with a Pontifical High Mass. In the same year the interior of the church was re-decorated and the outer walls were sand-blasted.

The early thirties were depression years. St. Peter's received and answered many appeals for help. Bro. Canute at the door and Fr. Pat in the city came to the assistance of all whom they could help by sympathy or charity.

In these last years of Fr. Hilary's term, the friars' activities were restricted mostly to spiritual service and to works of mercy. In 1933 Fr. Hilary was succeeded as pastor by Fr. Ephrem Muench. Fr. Hilary stayed as an assistant and died a few years later.





FR. SALVATOR WEGEMER, O.F.M.
1927-1930



FR. EPHREM MUENCH O.F.M.
1933-1936

Between the second and third terms of Fr. Hilary, Fr. Salvator Wegemer was in charge of St. Peter's, from 1927 to 1930.

He was an affable, patient, agreeable pastor, who insisted that his assistants take time away from the noisy, sooty, hemmed-in friary, for their allotment of fresh air. He himself took his recreation by visiting the few school children who attended his school and watching them at play. Their number had been reduced to forty with two sisters in charge.

The St. Francis Laymen's Retreat movement, begun at Mayslake for the men of the archdiocese of Chicago, moved its offices to St. Peter's School in 1927. From there, Fr. Patrick Maloney, appointed as the first field secretary for the movement, carried on the work of canvassing the Chicago archdiocese for weekend retreatants.

In those years St. Peter's did not have the Sorrowful Mother novena nor the daily exposition of the Blessed Sacrament, but the great number of confessions and Holy Communions never wavered.

The Fathers conducted many services

and devotions like the noon-day mass, daily devotions in May, the Sacred Heart novena in June. There were Stations of the Cross every Friday, Immaculate Heart of Mary devotions for the conversion of sinners every Saturday and the usual St. Anthony devotions on Tuesdays.

In 1930 Fr. Salvator went to Superior, Wisconsin, and later to Teutopolis, Illinois, to continue his work for the salvation of souls. He died in St. Louis, Missouri, in 1952.

FR. EPHREM MUENCH, O.F.M.

After the third term of Fr. Hilary, Rev. Ephrem Muench was chosen to succeed him in 1933. He had been an assistant at St. Peter's earlier.

With the depression still unabated, Fr. Ephrem was not able to do anything newsworthy, beyond carrying on the work of caring for the jobless and needy. He did succeed in re-decorating the friary and in remodeling the friars' oratory.

The work of the friars in church continued as in previous years. And during



FR. LEANDER CONLEY, O.F.M.
1936-1945

the next few years the Pious Union in Honor of St. Joseph for the Dying was strongly promoted. In 1934 all day Exposition of the Blessed Sacrament on First Fridays was introduced.

In March of 1936 Fr. Julian Duchinsky, having labored for twelve years as assistant at St. Peter's, took sick and went to the hospital. During his entire stay he had directed the German-speaking Third Order fraternity and eventually he had taken over the guidance of both English-speaking groups. Later he organized the Antonians, a fraternity for teen-aged young people.

After several months of patient suffering in the hospital, Fr. Julian died. At the funeral Mass, the Most Reverend Bernard J. Sheil gave the last blessing and delivered a panegyric on the cheerfulness, the patience and the zeal of Fr. Julian.

Fr. Ephrem left St. Peter's in 1936 to guide other parishes till his death in St. Louis in 1945.

FR. LEANDER CONLEY, O.F.M.

Fr. Leander Conley, educator and missionary, came to St. Peter's in 1936 as the fifteenth Franciscan pastor. Because of his experience in the fields of education and of mission work, he brought to Old St. Peter's a number of wholesome innovations, many of which continue to the present day.

Early in the fall of his first year he introduced a weekly catechetical instruction class, entrusting it to one of his able assistants, the Rev. Wilfred Cool. These classes were conducted with great success for a number of years.

Shortly after, he appointed Fr. Patrick Maloney director of the Antonians. Fr. Patrick opened his new work with a day of recollection early in December and immediately imbued his charges with his own spirit of benevolence to the poor. At Christmas they started the custom at St. Peter's of filling Christmas baskets for the poor. They distributed some seventy-five baskets on that first Christmas. During the 1940 Christmas season they distributed 1,745 baskets.

In the following year the nine Tuesdays in honor of St. Anthony were exceptionally well attended. Fr. Wilfred Cool preached at the 12:10 and 5:20 novena services. On the feast of St. Anthony and on the Sunday following 5,000 blessed lilies were given to the novenites.

In the same year Fr. Leander obtained permission from the Very Rev. Provincial and from the Chancery Office for a new program of devotions to be centered around the adoration of the Blessed Sacrament. His aim was to make St. Peter's a Eucharistic Shrine.

The program started with a daily holy hour from five to six in the evening. In the next year the practice was extended to daily exposition and adoration from eight-thirty in the morning to six in the evening. Fr. Cuthbert Malone was selected to establish St. Paschal's Eucharistic Guild in affiliation with the Eucharistic Guild of the Blessed Sacrament Fathers.



For years, beginning in 1939, members met on every fifth Sunday of the month for a holy hour. At present they meet every second Sunday of the month.

Night Adoration was fostered too. Anthony W. Nack, leader of the Lay Altar Apostles, obtained Fr. Leander's permission to have public holy hours throughout the night for the feast of Christ the King in 1937. Later these holy hours were held every Thursday and Saturday from five in the afternoon to midnight.

The spring of 1937 first witnessed the Palm Sunday concert, given by St. Peter's choir under the superb direction of the parish organist, Vivian Abell. For eight years this concert drew crowds of music lovers because of the classic rendition of the liturgical works of many outstanding church music composers.

It was in this year of 1937 too, that Fr. Leander had the church tastefully re-decorated, fitted out with new lights and loud speaker system and embellished with a new pulpit and St. Anthony shrine. He also enlarged St. Peter's Hall and installed an up-to-date service kitchen.

Before Christmas a large outside crib was erected on the Clark Street side of the church. Day and night, Christmas carols carried for blocks from loud speakers placed in the towers. St. Peter's outside crib was an annual exhibit for years.

The year 1938 marked the introduction of the perpetual novena to Our Lady of Sorrows. In the first surge of this new devotion many thousands of people attended the ten services in St. Peter's on Fridays. To this day there are nine well attended novena services every Friday.

During Fr. Leander's pastorate a 5,000 piece pamphlet rack was erected in the vestibule of the church, which disposes of over 100,000 pieces of Catholic literature a year. Further to increase the spread of good reading, St. Peter's Circulating Library was formed. By 1940 the library had 7,000 volumes and 17,800 readers. *Library Sparks* a monthly publication carrying reports of recent books was launched. It was discontinued after Fr. Leander's

departure in the year 1945.

For those interested in the study of religion, so-called Catholic Action groups were formed. At one time the number of those interested was so great that they had to meet in seven separate groups.

For the celebration of the diamond jubilee of the church building and the seventy-fifth anniversary of the arrival of the Notre Dame Sisters at St. Peter's, a fitting ceremony took place in 1940. In connection with this event, the parish published a jubilee booklet, containing a short history of the parish.

Through the efforts of Fr. Leander, two new shrines and several statues were acquired for St. Peter's in 1941. The ornate bronze shrine, donated by the Third Order of St. Francis, was dedicated to St. Francis of Assisi and a marble replica of Michelangelo's Pieta was donated by the Brownlee family for the shrine of Our Lady of Sorrows.

Early in 1942 the Rev. Mateo Crawley-Boevey, S.S.C.C., apostle of the Sacred Heart, came to Chicago for a protracted stay in order to further the cause of the Enthronement of the Sacred Heart. With the permission of Cardinal Samuel Stritch, Fr. Mateo established the Archdiocesan Sacred Heart Center of Enthronement at St. Peter's with the Rev. Cuthbert Malone, O.F.M. as diocesan director.

Through the years Fr. Cuthbert has done yeoman service in this great work. Through his efforts the Sacred Heart has been enthroned in 7,000 homes, and 20,000 people make a weekly hour of adoration and reparation in their homes. Six thousand junior apostles in our schools are registered as Tarcisians, and hundreds of lay apostles are laboring among adults. To spread the cause of the Enthronement Fr. Cuthbert publishes *The King's Work*, which is mailed gratis to every school in the archdiocese three times a year.

A second major event in 1942 was the purchase of a site for a new St. Peter's Church in the Loop. The account of this purchase and of later developments is treated subsequently.

Another event of note in the history of the parish was the decision made in 1942 to close the school. After having taught and worked heroically for seventy-seven years, the Notre Dame Sisters left in mid-summer of 1942. Ever since, the school building has been used for offices and meeting rooms for the various organizations active at St. Peter's.

After nine years of fruitful labor at St. Peter's Fr. Leander was relieved of his charge in July of 1945. Various groups like the Antonians, the library staff, the choir and the Catholic Actionists, gave farewell parties for the out-going pastor. But what he appreciated most was the holy hour held on July 14 from eleven in the evening until midnight, at which he spoke to the many attending of the spiritual activity at St. Peter's during his nine years pastorate. At present Fr. Leander is in Quincy, Illinois, in the capacity of superior and professor of sacred eloquence.



FR. CONSTANTINE BACH, O.F.M.
1945-1951

FR. CONSTANTINE BACH, O.F.M.

The next pastor, Fr. Constantine Bach, continued the many activities and devotions started under his predecessor. His zeal for work was an inspiration to all who knew him and his love for cleanliness in the house of God emulated that of St. Francis of Assisi. Because plans for a new church were in the making, he kept physical improvements to a minimum.

In August 1945 Fr. Constantine celebrated a solemn high Mass commemorating the seventy-fifth anniversary of the establishment of the Third Order in St. Peter's. The German-speaking fraternity celebrated its seventy-fifth anniversary a month later. This fraternity had dwindled through the years but it continued to function until 1951, when it was dissolved.

In 1946 lilies were not distributed on the feast of St. Anthony but in their stead little badges of St. Anthony were given to the novenites. These badges were very popular since they contained a picture of the saint's statue in St. Peter's, a piece of linen that had touched a relic of the saint

and a shred of blessed lily.

In preparation for the centennial of St. Peter's parish, the walls and ceiling of the church were cleaned early in 1946. The official celebration of the centennial took place in October, with many dignitaries and priests gracing the occasion.

In the fall of the year St. Peter's Forum was formed. Its purpose was to bring in prominent speakers on social, economic and philosophic topics. For five years this group continued to hold its meetings in St. Peter's hall.

At the invitation of Fr. Constantine, the pilgrim statue of Our Lady of Fatima was brought to the church in 1950. Solemn services were held on Friday night and a solemn high Mass was sung in honor of Our Lady of Fatima on Saturday morning.

In July of 1951 Fr. Constantine was transferred to Teutopolis, Illinois, where he is presently superior of the Franciscan community and pastor of the parish. He was succeeded at St. Peter's by the present incumbent, the Rev. Terence Thomas, who has had the responsibility for the construction of the new church.



A bird's eye view of Old St. Peter's—the dwelling of the King of Kings amidst Chicago's skyscrapers.



"From the rising of the sun even to the going down, in every place there is sacrifice, and there is offered to my name a clean oblation, saith the Lord of hosts." (Mal. 1, 11)



ST. FRANCIS RECEIVING
THE PORTIUNCULA INDULGENCE
Mural in the New Church

The
Third Order
of Saint
Francis

One of the first activities of the Franciscans after their arrival in Chicago, in 1875, was to organize the scattered tertiaries, who had entered the Third Order of St. Francis either in Germany or in Chicago. It seems that Fr. Peter Fischer had made an attempt at this organization in 1870, when he was pastor at Old St. Peter's.

But it was not until 1875 that Fr. Maternus Mallman, O.F.M., began to have monthly meetings. His successor, Fr. Nemesius Rohde, O.F.M., continued the work and the number of tertiaries increased rapidly. Since many Irish Catholics asked for admission into the Third Order, it was only a short time till instructions at the meetings were given in both German and English. When the Irish Catholics outnumbered the German-speaking element, the former group became a separate fraternity in 1879.

Unfortunately the parish chronicle does not record many particulars of the early history of the Third Order. The original St. Elizabeth fraternity for the German-speaking Catholics started in 1875 and existed for many years, carrying out the ideals of the Order, devoting itself to the spiritual and corporal works of mercy, doing much good, especially for the missions. After the first World War their number began to diminish. By July 1951 their fraternity was dissolved and the few remaining members were invited to join any other Chicago fraternity of their choice.

Similarly no record is extant of the early work of the English-speaking fraternities. Valuable information was supplied, however, by Miss Mary Perkins, holder of one or the other office in the fraternity for almost sixty years.

The first director of the English-speaking tertiaries was Fr. Boniface Depmann, O.F.M., who took charge in 1879. Fr. Eustace Niemoeller, O.F.M., became director in 1886 and again for a span of ten years after 1897.

THE THIRD ORDER LIBRARY

Starting a Third Order Library with only a few books, he increased their number to 500 by the time of his untimely death in

1907. It was his idea, too, that his tertiaries wear badges at their meetings. The badge was an aluminum cross with the image of St. Francis stamped on one side and the images of St. Louis and St. Elizabeth on the reverse. Fr. Eustace had arranged a retreat for his charges, but, much to their sorrow, he died rather suddenly before the retreat opened.

To replace him, the youthful and zealous Fr. Leo Kalmer, O.F.M., was sent. He soon won all hearts. He added many volumes to the library and converted it into a circluating library in charge of several librarians. Under his direction the work for the missions started, too. Members were asked to fill mite boxes and a substantial sum was gathered for the good cause. Fr. Leo, moreover, organized a choir to sing at the meetings.

FR. ULRIC PETRI, O.F.M.

When Fr. Leo's health broke down in 1909, Fr. Ulric Petri, O.F.M., was appointed director. Fr. Ulric labored for eighteen years so systematically and successfully that his fraternity was recognized as one of the best organized and most flourishing in the Province of the Sacred Heart.

That the prospective members of his fraternity might fully understand the nature and obligations of the Third Order, he gave them a full hour's instruction on the fourth Sunday of every month. Another series of instructions was given before the novices were admitted to profession. In 1914 Fr. Ulric inaugurated the annual jubilee celebration of those who had rounded out a quarter or a half century in the Order of Penance. At the first celebration there were eighty jubilarians.

MANY FOLLOW FRANCIS

By 1916 the number of English-speaking tertiaries had assumed such proportions that Fr. Ulric found it necessary to divide them into two fraternities. The tertiaries of the north side formed the St. Francis Fraternity, meeting on the first Sunday of the month, while

those of the south side made up the St. Louis Fraternity, meeting on the third Sunday of the month.

Mission-minded, the director founded a sewing circle in behalf of poor missions. The women Third Order members made altar linens and other articles for use at divine service. The circle, known as the "Tertiaries' Aid Society" did much good. The popular mite boxes were still in vogue and a source of abundant income for the missions. And under Fr. Ulric's leadership, the Franciscan Missionary Union gained a firm foothold at St. Peter's.

Like his two predecessors, Fr. Ulric was an apostle of the press and of good reading. He took a lively interest in the Tertiaries' Circulating Library, which had 2000 volumes at the time of his death in 1927. He had also set up a well patronized Tertiaries' pamphlet rack.

To promote serious striving after Christian perfection and true Franciscanism, a spiritual retreat was given every second year. To promote genuine fraternal charity, Fr. Ulric encouraged social gatherings after the regular monthly meetings. And to knit together the several thousand members, he began to publish a quarterly bulletin in 1921.

Ready to help any good cause, he interested his Tertiaries in helping the new seminary of the Franciscans at Westmont, Illinois. Besides contributing generously towards the building fund, the tertiaries established three scholarships for poor students at this seminary as well as one for a Quigley seminarian and another for a Chinese student.

THE FIRST NATIONAL CONVENTION

When the first National Third Order Convention was held at Chicago in 1921, St. Peter's tertiaries came to the fore by contributing money for expenses and rendering every kind of personal service to the delegates. As a seeming result of their zeal and charity the two English-speaking fraternities enrolled 325 new members in the two years following the convention.

FR. LUKE (JOHN) DITTMAN, O.F.M., L.G., was born in Cleveland, Ohio, April 27, 1900. He attended the Seraphic Seminary at Teutopolis, Illinois, 1913 to 1919. After a year of novitiate he spent a year in the study of the humanities, also at Teutopolis. The next two years he devoted to philosophy in Cleveland, and the four following years to theology in St. Louis, Missouri.

He was ordained a priest May 21, 1926, and was sent, in 1927, to the preparatory seminary at Westmont, Illinois. After three years he went to the Franciscan International University of St. Anthony's in Rome. There for three years he specialized in Canon Law and Moral Theology, wrote a dissertation on *The Teaching of Scotism in Reference to Church Law*, and received the title of General Lector in the Order of the Friars Minor.

From 1933 to 1938, he taught in the Franciscan major seminary at Teutopolis. Transferred to St. Peter's in 1938, Fr. Luke became director of the St. Francis and of the St. Louis fraternities of the Third Order. Since 1944, he is also religious delegate of the Sisters of the Chicago archdiocese.



Another project of moment, considered by these tertiaries was the erection of a home for aged tertiaries at Westmont, Illinois. Plans for this haven were well under way when death summoned Fr. Ulric. At the time of his death in 1927, St. Francis Fraternity numbered 1,770 members and St. Louis Fraternity, 2,280. To this day the older tertiaries speak of the wonderful work achieved by this outstanding promoter of the Third Order.

The many changes of directors in the years that followed show that it was difficult to find a man to fill Fr. Ulric's position. These changes greatly hampered the fraternities in their work. And the depression of the thirties was hardly conducive to success in their outside activities. Moreover, the money collected for the home for the aged was almost entirely lost.

Nevertheless, the tertiaries continued loyal to their spiritual ideals and to their love for the missions. To carry out their work in behalf of poor students for the Franciscan priesthood more effectively, they organized the St. Joseph College Auxiliary in 1935.

The bulletin, issued quarterly under Fr. Ulric, began to appear monthly in mimeographed form. Since 1939 it is printed monthly under the name *The Tertiary World*. To popularize the Tertiaries' library, Fr. Leander, the pastor of St. Peter's converted it into a circulating library for the general public.

FR. LUKE DITTMAN, O.F.M.

When the Rev. Luke Dittman, O.F.M., was appointed director of St. Francis and St. Louis Fraternities in 1939, he saw that very few members came to Tertiary hall after their meetings in church. For years nothing had been done to attract them to the hall and little opportunity had been afforded them to meet their fellow members.

Fr. Luke's first move toward community or fraternal life was to introduce the recitation of the Seraphic Office at meetings. He next solemnized Third Order receptions and professions by letting his newly formed glee-club chant the appropriate hymns and psalms and, thirdly, Fr. Luke invited the members to come to the hall after their meetings for refreshments and social visits with their brethren. Occasionally he entertained them with a movie, using the projector purchased by the fraternities.

Reception into the Third Order of St. Francis.





Investing the Third Order Novices with the Habit of St. Francis.

Newly received novices have special meetings to enable them to become better acquainted with the officers and with one another. At these special meetings the novices are examined in the rule of the Third Order and in the motives for their coming into the Order.

TERTIARIES HELP THE MISSIONS

Heeding the call of the missions, Fr. Luke revived the Sewing Circle. Once again the ladies began to make vestments and altar linens for home and foreign missions. Their beautiful work is often on display at the Mission Table set up in the hall after each meeting. A second Sewing Circle keeps another table supplied with saleable, hand-made fancy work and miscellaneous articles.

Since money is also vitally necessary in the mission fields, Fr. Luke inaugurated the annual spring Mission Party. Each year the fraternities adopt a specific missionary as beneficiary of all proceeds of the party and of all miscellaneous donations obtained in the course of the year. In conjunction with the party, the Franciscan Missionary Union conducts its annual drive for membership dues and other funds.

Because St. Francis is the patron of Catholic Action, a Catholic Action group was organized in 1939 from which sprang the present Third Order Study Club.

In 1944 the Confraternity of the Cord was started for children. Its organization and development have been rather difficult, since St. Peter's lacks a school. Nevertheless, there are some fifty-five members in the group.

Originally intended for mutual, financial assistance of the St. Francis and the St. Louis tertiaries, the St. Francis Tertiary Credit Union had its beginning in 1947. Two years later the charter was changed so that members of all fraternities at St. Peter's might participate. The Credit Union now has 354 members.

MEN TERTIARIES

Since St. Francis and St. Louis fraternities consisted largely of women, a men's unit was formed in each of the fraternities in 1950. Quarterly meetings are held for men only, and once a year the men's units have a Communion breakfast, a day of recollection and a retreat. The fraternities also sponsor an annual retreat and a day of recollection for women members.

At the outbreak of the Second World War, the newly organized Tertiary Serviceman's Committee went into action. Members and relatives of members in the service were enrolled. Through a special fund the Committee was able to have many holy Masses said for the

Blessing of the Third Order Novices after Investiture.



men in service and to send them many gift packages. The Committee was revived at the beginning of the Korean War.

Fr. Luke encourages many other activities for his tertiaries, such as participation in the Friars' Forum, interest in Family Night projects, the annual Christmas dinner for those living alone, money contributions to the radio "Hour of St. Francis," a spring pilgrimage to such shrines as Holy Hill or Burlington, Wisconsin, or Valparaiso, Indiana, and a summer outing to St. Joseph's Seminary, at Westmont, Illinois.

Engaging in the spiritual and corporal works of mercy these sons and daughters of St. Francis distribute Christmas baskets and checks to the needy and shut-in members; they send Christmas letters and assurances of Masses to their sick; they take Catholic literature to those in hospitals and hotels; they regularly visit their sick brethren.

Thus far the two fraternities have thirty-two vocations to the religious life. Among them are one priest and four brothers in the First Order of St. Francis.

THE THIRD ORDER AND ST. PETER'S

In the course of years the Third Order has provided St. Peter's with many valuable improvements and additions. Tertiaries' contributions made possible the new pulpit and the attractive shrine of St. Francis some ten years ago.

When the decision to build a new church was made public, they



A Third Order Pilgrimage to the Franciscan shrines, Burlington, Wisconsin.

immediately set to work to raise funds for a new St. Francis shrine and for the marble panels depicting scenes from the life of St. Francis. Moreover, many of the members donated individual gifts to the new St. Peter's, such as the stations of the Cross, holy water fonts, and the furnishings for several rooms.

These two fraternities, dedicated to St. Francis and to St. Louis, have been a real asset to St. Peter's. The friars are most grateful to them. May God continue to bless their undertakings through the years and grant them abundant grace and happiness!



Many a poor mission chapel has been adorned with beautiful vestments, wrought by the nimble fingers of zealous women tertiaries.





STIGMATA

ST. FRANCIS
RECEIVING THE FIVE WOUNDS
Bas-relief Plaque in the New Church



FR. ROMUALD (ROBERT) BYINGTON, O.F.M., born in Kalamazoo, Michigan, July 27, 1913, came to the preparatory seminary at Westmont, Illinois, in 1932. He entered the novitiate in 1935, after which he spent three years in philosophy and four in theology. Ordained a priest June 24, 1942, Fr. Romuald was appointed chaplain of St. Louis State Hospital in 1943. The following year he entered the army as chaplain. Upon demobilization in 1946, Fr. Romuald became chaplain of Koch Hospital, Koch, Missouri, for one year. From October of 1947 to February of 1948, he was assistant at St. Peter's and director of the Antonians. The following five months he was chaplain of the Good Shepherd convent and orphanage in Memphis, Tennessee. Then, from July 1948 to 1951, he was assistant in St. Anthony's in St. Louis. Since July 1951 he has been an assistant at St. Peter's.

THE ANTONIANS

Saint Anthony's Young Peoples Fraternity of the Third Order of St. Francis, better known as the Antonians, was founded as a club in 1933 under the guidance of Fr. Julian Duchinsky. Not until 1936 did the Antonian club begin functioning as a Third Order fraternity under the direction of Fr. Patrick Maloney. In November of 1937 the Antonians received their official charter as a Third Order fraternity, and since 1939 they have been zealous and active Franciscans, imitating the spirit and following the rule of St. Francis.

Since they are a group of 200 young people, the Antonians have more than a passing interest in social life, an interest, however, that does not lead them to overlook the spiritual. Shared activities

enable these Catholic young people to get together every week for social and religious activities and to become better acquainted with others of their own age.

The best picture of the Antonians through the years is printed in the *Cordelier*, a monthly publication of the fraternity. The *Cordelier* tells of the activities of the fraternity: bowling, baseball, dramatics, the Melotonian glee club, distribution of Christmas baskets, excavation of part of Old St. Peter's basement to build a Tertiary hall, pilgrimages to Mayslake in August to visit the Portiuncula chapel, lake cruises and picnics at the Dunes and at Pottowatomi Park on the Fourth of July, May crownings and Mother's day programs, retreats and semi-annual days of recollection, Friday evening gatherings for fun, community singing around the piano, and attendance at concerts in Grant Park.

ANSWERING THE CALL OF CHRIST

On the more serious side, the group is particularly proud of its many young men and young ladies who have answered the challenge of Christ to "Come follow Me," and who have had the grace and courage to cling to their vocations to the priesthood, the brotherhood or the sisterhood.

From the midst of the Antonians, young men have marched off to two wars and have returned better men and better Franciscans. During World War II, five of their members gave their lives on the battlefield. Among those who did not return was their beloved Fr. Pat. Two Antonians *John Fardy (Okinawa)* and *Joseph Auman (Guadalcanal)* were posthumously awarded the Congressional Medal of Honor.

The group is also inclined to boast of the great number of marriages that have taken place between fellow Antonians and is looking forward to receiving the children of the old-timers into the fraternity.

At present Fr. Romuald Byington is the director; he succeeded Fr. Pius Barth, Antonian director from 1943 to 1951.



FR. RALPH (PAUL) SCHERRER, O.F.M., vicar and first assistant at St. Peter's, was born in 1915 at Indianapolis, Indiana. In 1928 he began his studies for the priesthood at St. Joseph Seminary in Westmont, Illinois. He entered the Franciscan Novitiate at Teutopolis, Illinois in 1934 and he took his vows a year later. After finishing his philosophical studies at Cleveland, and his theological course in Teutopolis, he was ordained in 1941. In the priesthood he spent two years at St. Anthony's Church in St. Louis, five years at St. Francis Church in Quincy and two years at St. Francis Church in Teutopolis. Since 1951 he has been at St. Peter's as assistant and director of St. Paschal Fraternity of the Third Order.

SAINT PASCHAL MEN'S FRATERNITY

Retreatants who had joined the Third Order at St. Francis Laymen's Retreat at Mayslake, Hinsdale, Illinois, were urged to form a unit more centrally situated. As a result, St. Paschal Men's Fraternity was begun at St. Peter's, on December 1, 1937, with Fr. Francis Eckholt, O.F.M., as the first director.

All who joined this fraternity during the first three meetings or who transferred to the fraternity before its first reception March 2, 1938, were considered charter members. At that reception fifty-one new members were received and, in one year, ninety-nine new tertiaries boosted membership to well over one hundred.

In 1953 the fraternity still numbers more than one hundred members, sixty per cent of whom attend the monthly meeting at

eight o'clock on the first Wednesday evening of each month. Instead of conducting membership drives, the fraternity requires each tertiary to try to bring in one new member. The emphasis of the group is on spiritual activity, letting each man function in his own way in his environment. The fraternity is particularly proud of the fact that five of its members have left to study for the priesthood.

Several members have been active in religious undertakings. Ben Franklin Meyer, for instance, helped promote the Sorrowful Mother Novena in its early days and underwrote the movie "The Eternal Gift." Dr. Raymond Meyer, a charter member, was formerly in charge of U.S. government schools in the Philippines, and a pioneer in the establishment of the Thomist movement in Chicago. He has been an active promoter of the Retreat movement and of the Enthronement of the Sacred Heart in homes. Judge John P. McGoorty helped found the Newman club at the University of Illinois and the Calvert club at Chicago university. He was an early president of the St. Francis Laymen's Retreat Movement in Chicago and is a strong promoter of Nocturnal Adoration, as is the entire St. Paschal fraternity. Sylvan Walz has been an energetic secretary of the fraternity since 1944.

"Do thou sanctify these boughs of palm, that in what place soever these branches be brought, the dwellers therein may obtain thy blessing." (Missal)





FIRST MISSION

ST. FRANCIS SENDING FORTH
HIS FIRST MISSIONARIES

Bas-relief Plaque in the New Church

The
Societies
of Saint
Peter's



For sixteen years FR. CUTHBERT (EDMUND) MALONE, O.F.M., has been assistant at St. Peter's. Born in Madison, Nebraska, December 31, 1892, he entered the seraphic seminary in September of 1905, and donned the Franciscan habit June 21, 1910. After his year's novitiate he went to Quincy, Illinois, for two years' study of the humanities. In September of 1913 he was sent to Cleveland, Ohio, for two years of philosophy and three years of theology. Ordained a priest July 7, 1918, in St. Louis, Missouri, Fr. Cuthbert finished his fourth year of theology there.

From 1919 to 1927, he served five years as assistant and three years as pastor of St. Agnes church in Ashland, Wisconsin. Stationed at St. Joseph's church, Cleveland, Ohio, from 1927 to 1936, he was at various times chaplain of the Little Sisters of the Poor, of Maternity Hospital, of St. Alexis Hospital, of Notre Dame High School and of the County Farm at Warrensville. In 1936 he became an assistant in St. John's Church in Joliet, Illinois.

At St. Peter's since 1937, Fr. Cuthbert is in charge of the Pious Union of St. Joseph to help dying sinners, and of St. Paschal's Eucharistic Guild. He is archdiocesan director of the Sacred Heart Enthronement.

PIOUS UNION IN HONOR OF SAINT JOSEPH FOR THE DYING

Father Salvator Wegemer, O.F.M., pastor of St. Peter's (1927-1930), introduced the Pious Union in Honor of St. Joseph for the Dying on January 18, 1930. He procured 50,000 copies of the *Manual of Devotions of the Pious Union*, compiled by Fr. Hugolinus Storff, O.F.M., but he was transferred before he could carry out his plan to spread this devotion. During the next seven years, it was customary to have devotions in honor of St. Joseph for the dying, on the fifth Sunday of the month.

In 1937 Fr. Leander appointed Fr. Cuthbert Malone, O.F.M., director of the Pious Union. When Fr. Leander's new program of devotions was introduced at St. Peter's, the daily noon-day Mass, the Tuesday evening rosary and the Wednesday evening Holy Hour at five o'clock—all were offered for the dying. With some slight modifications, this program has continued to this day.

In 1938 leaflets about the Pious Union were printed. Upon America's entry into World War II, Fr. Cuthbert began to spread the leaflets and the *Manuals* of the Pious Union throughout the country. From May of 1942 to July of 1943, over 1,000,000 leaflets and 4,000 *Manuals* were sent gratis to our men and women in the service.

Sisters were asked to enlist school children and others for this apostolate. Their response was gratifying. The number of members enrolled in the Pious Union at St. Peter's is great. A fair estimate of those listed is well over 100,000 members.

Besides the daily Mass for the dying, during the last fifteen years about 30,000 Masses for the dying have been said upon the request of enrolled members.

The Pious Union members realize that the first purpose of the Church is to save souls and that the best way to achieve this purpose is daily to save the dying. They are convinced that no dying sinner would be lost, if every Catholic did his duty towards the dying.





FR. JEREMY (FRANCIS) FISCHER, O.F.M., was born in Plattsmouth, Nebraska, April 3, 1918. He began his studies for the priesthood at Westmont, Illinois in 1931, went to the Franciscan Novitiate at Teutopolis, Illinois August 21, 1937, into philosophy at Cleveland, Ohio in 1938, and into four years of theology at Teutopolis, Illinois in 1941. Ordained a priest June 22, 1944, Fr. Jeremy was first appointed assistant at St. Augustine's, Chicago, April 15, 1945. From there he came to St. Peter's June 17, 1952. At St. Peter's he established The Friars Legion, which, from its very inception, was so well received, that it grew beyond all expectations.

THE FRIARS LEGION

The Friars Legion, begun November 15, 1952, is an association of over 1,500 lay-people who have banded together to promote faith, devotion and charity. The specific purpose of The Friars Legion is "to aid the Franciscan Fathers of St. Peter's Church in the heart of Chicago's Loop in the work of spreading the word of God, saving souls for Christ and fostering devotion, especially Franciscan devotion, among the people of Chicago and suburbs—yes, even among the faithful worshippers from all parts of the United States and Canada."

The Legion had its beginnings in Old St. Peter's and it will have its blossoming and fruiting periods in the new—crusading for the spread of the devotion to St. Anthony and St. Francis, the distribution of Catholic books and pamphlets, and the more abundant use of religious articles in Catholic lives and Catholic homes.

The monthly publication, *The Franciscan Legionnaire*, the organ of The Friars Legion, was first issued in January of 1953.

MEMBERS OF THE FRIARS LEGION ENJOY
ALL THESE BENEFITS:

1. Members will be remembered in all the holy Masses read at St. Peter's Church in the heart of Chicago's Loop.
2. A special Holy Mass will be read each day of the year for the particular intentions of the members of The Friars Legion.
3. A special High Mass will be sung for the members of The Friars Legion and their intentions on: Christmas day, December 25; the Feast of St. Anthony, June 13; the Feast of Sts. Peter and Paul, June 29; the Feast of St. Francis of Assisi, October 4, and All Souls Day, November 2.
4. A Novena of Masses will be read for the members of The Friars Legion and their intentions before: The Feast of Christmas, December 16-24, the Feast of St. Anthony, June 4-12; the Feast of Sts. Peter and Paul, June 20-28; and the Feast of St. Francis of Assisi, September 25-October 3.
5. All benefactors are remembered in the prayers of all Franciscan Priests, Brothers, and Seminarians throughout the world.
6. The intentions of the members of The Friars Legion will be remembered at all the St. Anthony Novena services held every Tuesday in St. Peter's Church in the heart of Chicago's Loop.
7. Members of The Friars Legion will receive a beautiful enrollment certificate, together with a membership card which can be carried in their wallets.

A familiar scene each Tuesday morning at Old St. Peter's where thousands of petitioners come seeking aid from their friend in need—the lovable St. Anthony.





FR. OLIVER (PAUL) KIMMICH, O.F.M., was born in Dubuque, Iowa, April 15, 1905. He attended St. Joseph preparatory seminary at Teutopolis from 1918 to 1924. Invested a Franciscan July 1, in the latter year, he took simple vows in 1925. He spent three years in philosophy in Cleveland and four years in theology at Teutopolis. Ordained a priest June 24, 1931, Fr. Oliver's first assignment was the chaplaincy of the city sanitarium in St. Louis, which he held from 1932 to 1935. During the first of those years he also devoted himself to the study of homiletics.

Since 1935 Fr. Oliver has been attached to St. Peter's as field secretary and assistant retreat master of the St. Francis Laymen's Retreat League with headquarters in Old St. Peter's school at 115 W. Polk Street.

SAINT FRANCIS LAYMEN'S RETREAT LEAGUE

The St. Francis Laymen's Retreat League, founded by Fr. Giles Strub, O.F.M., from its beginning, was intimately bound up with St. Peter's. The Mayslake retreat house, where many Chicago men make their retreats, opened on March 5, 1925, and two years later, Fr. Patrick Maloney, O.F.M., opened its headquarters in St. Peter's school at 115 West Polk Street. In August of 1927 a second retreat house was opened at Corpus Christi, 4900 So. Parkway. It was discontinued after four years.

Assistants at St. Peter's, Fr. Patrick Maloney, O.F.M., Fr. Clarence Piontkowski, O.F.M., and Fr. Oliver Kimmich, O.F.M., aided by Brother Bede Conoryea, O.F.M., successively and successfully promoted the retreat movement. In 1952, exactly 5,910 men made the week-end retreats at Mayslake, near Hinsdale, Illinois. Retreat headquarters are now in the new St. Peter's.

THE FRIARS FORUM

Father Philip Marquard, O.F.M., Third Order director at St. Augustine's, in Chicago, launched the Friars' Forum in 1945, with monthly meetings—November through April—at the Hamilton Hotel. The original purpose of the Forum was to publicize the Franciscan coeducational college in Quincy, Illinois, by talks on topics of general interest.

From September 1946 to May 1951, the Forum held its meetings at St. Peter's. In the fall of 1949, Fr. Mark Hegener, O.F.M., became director and reduced the number of meetings to four or five a year. And since most of the audience were Third Order members, the meetings of the Forum were used to discuss and promote Third Order interests in the Chicago area.

No meetings have been held since the spring of 1951, but the Forum director intends to resume its regular meetings in the new St. Peter's.



BRO. BEDE CONORYEA, O.F.M., came to the Franciscans at Westmont, Illinois, from St. Paul, Minnesota, September 26, 1938. For the next year during which he received the Third Order habit he was handy-man about the college. Late in 1939, he went to St. Louis as assistant-cook. Later he became assistant-porter and guestmaster. He began his novitiate in Teutopolis, Illinois, November 13, 1941. In 1942, Bro. Bede came to St. Peter's as secretary to Fr. Oliver Kimmich, O.F.M., in laymen's retreat work.



CIRCULATING LIBRARY

Saint Peter's library, the largest parish library in Chicago, really started about 1900 as a Third Order library. In 1938 Fr. Leander, the pastor, took over the 5,000 volumes accumulated in the course of years and opened the library to the general public. Mr. Frank Zeman was the first librarian with Miss Marie Dever, as his assistant.

By 1940 the library had 7,000 books, a circulation of 17,000 and a staff of eighteen volunteer librarians. During Catholic Press month of that year the library had its first exhibit. Two years later the exhibit reached such great proportions and the range of books and quality of service were so excellent that a visiting Catholic Author complimented the library staff on having the finest parish library in the country.

In the years that followed, the library published a revised list of great books and a periodical entitled *Library Sparks*. Miss Grace King, editor of *Library Sparks*, sent the periodical to every Catholic school in Chicago and to Catholic schools in many parts of the country. Since the periodical contained book lists for children, many school sisters teaching in Chicago schools, came to the library to confer with Miss King.

On Fr. Leander's transfer from St. Peter's in 1945, Fr. Pius Barth, O.F.M., Ph.D., became director of the library. The book reviews continued. The circulation increased to 20,000 a year. When Mr. Zeman left in 1947, Miss Dever took his place, providing a most important reader personnel service and directing the right books to the people who would appreciate them.

On weekdays the library is open from 10:30 a.m. to 7 p.m., on Saturday from 12:30 to 5:30 p.m. and on Sunday from 2 to 5 p.m.

New St. Peter's will likely continue the same hours in the new library in the basement of the church.

THE GIFT SHOP

In an effort to promote good reading, the giving of gifts with a spiritual significance and the sending of Christian greeting cards, St. Peter's will have a basement counter with an assortment of books, pamphlets, rosaries, prayerbooks, medals, crucifixes, small statues, and a rack of religious greeting cards. Visitors are always welcome to browse in this little shop where religious articles of superior and exclusive quality are on display.



Pamphlet Rack

"Whosoever would walk with God ought frequently to pray and read. For when we pray, we speak to God; and when we read, God speaks to us."
(St. Augustine)

Circulating Library



OTHER SOCIETIES PRESENT AND PAST

1. Very likely *St. Peter's Choir* was first directed by the laymen who taught in the school from 1846 to 1865. It is certain that Fred N. Breuer, the father of Brother Leopold, O.F.M., was the choir director from 1858 to 1874. Other directors were E. P. Ederer, M. Gottesleben, John Masquelet, Leo Mutter, Conrad Weinmann, Miss Mary Monzel, Miss Louise Wiesler, J. J. Schroeder, Bernard Harks, from 1898 to 1928, and Miss Vivian Abell from 1928 to 1952. Since the summer of 1952, Fr. Gerald Dvorak, O.F.M., directs the choir.

2. Fr. Cyprian Banscheid, O.F.M., in 1899, added the *Confraternity of the Rosary* as a further adjunct of the Young Ladies' Sodality. At any rate he desired the members of the latter to take part in the processions of the Rosary Confraternity. The Rosary Confraternity still exists at St. Peter's, where the rosary is publicly said at least once a day, except on Friday, on which day the Sorrowful Mother Novena is substituted. There are 12,415 names in the membership records.

3. St. Peter's Society, benevolent in purpose was organized November 15, 1847, says Andreas in his *History of Chicago*. Whether that society is the same as *St. Peter's Mutual Benefit Association*, organized on May 5, 1861, is not known. The latter organization continued until about 1920.

4. The *Archconfraternity of the Christian Mothers of America* was begun at St. Peter's in 1873, and was dissolved about 1935.

5. *The St. Aloysius Young Men's Sodality*, introduced by Fr. Liborius in 1877, was discontinued within five years. Reorganized in

The choir director and organist of St. Peter's, FATHER GERALD (ROBERT) DVORAK, O.F.M., is from Ashland, Wisconsin, where he was born December 24, 1924. He spent five years in the preparatory seminary from 1938 to 1943, one year in the novitiate, three in philosophy, four in theology and one in homiletics. Ordained a priest June 25, 1951, Fr. Gerald came to St. Peter's in July, 1952.



1909, it continued for two years under the direction of Fr. Isidore Fosselman, O.F.M.

6. *St. Mary's Young Ladies' Sodality* of St. Peter's began in 1877, with fifty-six young ladies under the direction of Fr. Maternus Mallmann, O.F.M. The sodality continued actively for almost seventy years, averaging over one hundred members and stimulating more than thirty-five young ladies to enter religious life. The Sodality aided the church by its sewing circle, by its Tuesday Club that served breakfast to St. Anthony devotees, by its co-operation with parish bazaars and by the many donations it made to supply parish needs. It disbanded in 1946.

7. *The Archconfraternity of the Immaculate Heart of Mary* was established in 1870. Its specific purpose at St. Peter's was to rid the neighborhood of disreputable houses. Devotions in honor of the Immaculate Heart of Mary for the conversion of sinners are still held every Saturday evening at St. Peter's. But the membership record with 5,285 names was not continued after 1930.

8. *The Confraternity of the Most Precious Blood* was introduced by Fr. Kilian Schloesser, O.F.M., April 3, 1886. Its 1,304th member was registered on July 22, 1899. After that the records cease.

9. *St. Peter's Court, Catholic Order of Foresters*, Number 26, was organized on May 13, 1885. Mr. Valentine Schmitt was the

First Chief Ranger. The original membership of twenty grew to 110, and then tapered off. The court disbanded in 1939. *The Court of Lady Foresters*, organized in 1899, left no records.

10. *St. Peter's Conference of St. Vincent de Paul Society* was organized by Nicholas Kluetsch and two other men in 1902. At first they took care of three families with funds supplied by the poor box. Soon the membership went up to fifty. The Conference used to give families in need about three dollars a week in the days of the six dollar a week wages. Because they ran out of money, the group gave entertainments that proved successful enough to cover all their expenses. The Conference declined in proportion to the decline of the number of parishioners and ceased to function about 1937.

In the course of its existence the Conference spent about \$45,000.00 relieving about 700 families. In 1916 the Conference took charge of the pamphlet rack in the vestibule of the church, furnishing good reading and giving the profits to the poor. They also distributed about 3,000 pamphlets a year at Oak Forest and other institutions. Besides aiding the poor, the Conference placed forty-five adults in institutions, one hundred children in orphan asylums and gave Christian burial to twenty-eight people.

11. The organization of *St. Peter's School Society* by Fr. Cyprian Banscheid, O.F.M., was described in the sketch on that pastor. *The Ladies' Tuesday Social Club*, that served breakfast on Tuesday mornings, was also mentioned previously. *The Italian Social and Dramatic Club* might be added here. Under the direction of Fr. Columban Valentine, O.F.M., it lasted only during 1921 and 1922.





FR. HILARION DUERK, O.F.M.

FR. HILARION (EMIL) DUERK, O.F.M., was born October 28, 1883, in St. Louis, Missouri. There he attended St. Anthony's School. He next studied in the Franciscan preparatory seminary at Teutopolis, Illinois, 1897 to 1903, started his novitiate March 19, 1903, and took first vows April 15, 1904. Thereupon he was sent to the Sacred Heart monastery in Indianapolis, Indiana, for three years of humanities and philosophy. His first year of theology he took in Cleveland, his other three in St. Louis, where he was ordained priest July 24, 1910.

From 1911 to 1913, Fr. Hilarion was at St. Francis Church in Quincy, Illinois. From 1914 to 1919, he was at St. Joseph's Church in Cleveland, as chaplain of City Hospital, of St. Alexis Hospital, of the Little Sisters of the Poor, and at the same time he directed the Third Order.

In 1918 Fr. Hilarion revised Challipe's *Life of St. Francis* for J. Kennedy and Sons. From 1919 to 1922, he was at St. Augustine's parish in Chicago, as retreat master and as director of the Third Order. In

1921, as chairman of the first national Third Order convention, he helped make it an outstanding success and published the encyclopedic *Report of The First National Third Order Convention*.

From 1922 to 1924, he was in charge of St. Anthony's Mission near Humphrey, Nebraska. Next he went to his home parish in St. Louis as director of the Third Order and as retreat master. From 1927 to 1933, he was in St. Mary's Church in Memphis, Tennessee, as a director of the Third Order, chaplain of St. Mary's Hospital and instructor of psychology at the Nurses' school.

As a result of this last experience, he wrote *A Catechism of Psychology for Nurses* in 1935, and *Psychology in Questions and Answers* in 1936. After two years as chaplain to the various institutions at Oak Forest, Illinois, Fr. Hilarion in 1940 was appointed pastor of St. James Church in Riverton, near Springfield, Illinois. There he remained until 1952, when he came to St. Peter's as confessor of priests.

FR. ANDREW HANFLAND, O.F.M.

FR. ANDREW (EDWARD) HANFLAND, O.F.M., won three battle stars and an invasion arrowhead as a chaplain with the 15th A A A Group and the 43d Infantry Division in the Pacific Theatre during World War II. Born May 26, 1906, at Sigel, Illinois, Fr. Andrew attended St. Michael's School 1912 to 1920 and St. Joseph's preparatory seminary 1920 to 1926. After a year's novitiate, he took first vows June 29, 1927. And after three years in philosophy in Cleveland and three years in theology at Teutopolis, he was ordained a priest, June 24, 1933. From September 1934 to January 1936, while chaplain of St. Elizabeth's Academy, he took one year of homiletics. From January 1936 to July 1938 he was pastor



FR. ANDREW HANFLAND, O.F.M.



FR. VALENTINE SCHERRER, O.F.M.

of St. Francis Church at Oakville, Missouri, and then he was sent as assistant to St. Mary's Church, Waterloo, Iowa.

From there he left for the army on February 4, 1943, and served three years. After his release he went to Guardian Angel parish at Chaska, Minnesota, as assistant for a year and a half. In July of 1947 Fr. Andrew became pastor of San Jose Mission in San Antonio, Texas. From there he came to St. Peter's in September of 1951.

FR. VALENTINE SCHERRER, O.F.M.

FR. VALENTINE (ANDREW) SCHERRER, O.F.M., was born in Indianapolis, Indi-

ana, July 18, 1911. He made his preparatory studies for the priesthood in St. Joseph Seminary, Teutopolis, Illinois, 1924 to 1927, and at Westmont, Illinois, 1927 to 1930. The next year he spent in the Franciscan novitiate, and the following three years in philosophy in Cleveland, Ohio. After three years of theology, 1934 to 1937, Fr. Valentine took three years of sick leave in St. Louis and two at St. Peter's in Chicago. He returned to finish his theology in 1942 and was ordained a priest June 24, 1943. His first appointment was to the pastorate of St. Michael's Church, Carver, Minnesota. After nine years there, he came to St. Peter's as an assistant in 1952.



A TRIBUTE TO THE BROTHERS AT SAINT PETER'S

Religious Brothers of the Franciscan Order have done countless deeds for the Parish. These men, realistic in their vocation of serving God by helping God's priests, have worked side by side with the pastors. The life of the Brothers is secluded. It does not attract public gratitude. It does not bring them in contact with people. Day after day, the five o'clock stroke of the bell finds them kneeling before the Blessed Sacrament. After communing with God, they spend long hours in the performance of their daily chores. The end of the day brings them once again in silent prayer before the altar.

No one outside the monastery knows what they do. And few care. They grow old in sanctity—many to a ripe old age—living for God, praying for all men and serving priests faithfully. Only God knows how many souls have been saved because of the prayers and works of our Franciscan Brothers.

No task is too small. No work too menial. The porter, the sacristan, the cook, the shoemaker, the tailor, the book binder, the janitor—all work zealously and conscientiously for the promotion of God's glory and the salvation of souls. Theirs is a wonderful vocation. We take this occasion to extend our sincerest thanks to the Brothers for all they have done. May God reward and keep them.





BRO. JULIUS TRACEY, O.F.M., immediate successor to Bro. Canute's porter job, was born in Chicago, November 28, 1888. At the age of thirty-four, Bro. Julius received the Third Order habit at Teutopolis, Illinois, October 12, 1923. His first appointment was as cook at the Mayslake Retreat House 1924 to 1925. The following year he cooked for the friars at St. Joseph's in Cleveland. On August 27, 1926, he entered the novitiate of the First Order. Upon taking his vows a year later, he was sent as cook to St. Augustine's, Chicago, for one year, to Our Lady of the Angels in Cleveland for two years, to St. Augustine's, Chicago, for three more years and to Corpus Christi, Chicago, for four years. Shortly after the death of Bro. Canute, Bro. Julius came to St. Peter's, in 1937, as porter. He has been there ever since.



BRO. CYPRIAN JANSON, O.F.M., was born in Columbia, Illinois, August 4, 1887. He received the Third Order habit December 7, 1906, and entered the novitiate March 12, 1910. From 1911 to 1918 he served the boys at Quincy College as infirmarian. Then for one year he was at Our Lady of the Angels in Cleveland. He spent the next year 1919 to 1920 at St. Peter's in Chicago, the following two years as sacristan at St. Francis Church, Humphrey, Nebraska, the next year as infirmarian at Quincy College. In 1923-1924, he was in Joliet, Illinois, and, from 1924 to 1934, he was porter at St. Joseph's Church in Cleveland. From 1934 to 1940 he was sacristan of St. Mary's in Memphis, Tennessee, and the next five years at Corpus Christi in Chicago. Since 1945, Bro. Cyprian has been porter at St. Peter's.





BRO. LOUIS (JEROME) BURGER, O.F.M., born in Cleveland, Ohio, January 13, 1905, received the Third Order habit December 18, 1921 at Teutopolis, Illinois. He was first appointed sacristan at Our Lady of the Angels, Cleveland in 1923. He entered the novitiate of the First Order, July 1, 1925, and took his vows a year later. During the years 1928 to 1945 he served as tailor either in the House of Philosophy at Cleveland or the House of Theology at Teutopolis, Illinois. The next six years he labored in the Provincial House in St. Louis, and the next two years in Washington, Missouri. In April, 1953 he came to St. Peter's to become, as he started, a sacristan—the last sacristan of the Old St. Peter's and the first sacristan of the new St. Peter's.



BRO. EDWIN CASEY, O.F.M., will be the maintenance man at the new St. Peter's. A Chicagoan, he was born January 3, 1912, received the Third Order habit May 17, 1931, began his year's novitiate August 1934. Thereafter he served as cook in San Antonio, Texas, Petoskey, Michigan, Ashland, Wisconsin, and during the year 1944–1945 as baker for the Indian School in Keshena, Wisconsin. He came to St. Peter's as sacristan in 1949.

Day or Night—

A Brother answers your call at the door.





With the Oils of Ordination still fresh on his hands, a Franciscan sings his first mass at Old St. Peter's.



Queen of the Rosary, Pray for us!

Jubilee of a Franciscan—50 years of untiring labor for God and Souls.





ST. FRANCIS OBTAINING
PAPAL APPROVAL FOR HIS ORDER

Bas-relief Plaque in the New Church



Before becoming a Franciscan, Fr. PHILEMON (RALPH) CANAVAN, O.F.M., a Chicagoan, worked in the fingerprint division of the F.B.I. Born August 31, 1917, Fr. Philemon spent one year in the preparatory seminary at Westmont, Illinois. He received the religious habit in 1942. After a year's novitiate, he took two years of philosophy and four years of theology. He was ordained June 24, 1948. From mid-1949 to June 1950, he took a course in Sacred Eloquence in Quincy, Illinois. During the next two years he was associated with the Seraphic Society for Vocations with headquarters at St. Joseph Seminary, Westmont, Illinois. In 1952 he came to St. Peter's as an assistant and also as Catholic chaplain of Cook County Jail, to succeed Fr. Ernest Kaufhold, O.F.M.

EXTRA-PAROCHIAL ACTIVITIES

When the Most Rev. Thomas Foley, D.D., administrator of the Chicago diocese, invited the Franciscans to come to St. Peter's, he foresaw that they would use it as a "central place from which the Fathers could serve several missions, and do a great good to religion and to souls."

In July of 1876 the Bishop appointed the friars as confessors at Mercy Hospital and in June of 1885 as chaplains of the hospital. They served as chaplains until June of 1901, when the Rev. S. Gates was appointed. During their time at the hospital they instructed many converts in the faith. Of their work the Sisters said, "The amount of good done by the noble souls while in our hospital can never be estimated by us. Their wonderful Christ-like charity remains in our memory."

The St. Peter's friars also acted as quasi-chaplains to the Christian Brothers at De La Salle, saying mass there daily, hearing confessions until 1947 and giving frequent retreats to the boys.

Since January 1, 1923, the St. Peter's friars have had spiritual charge of the Cook County Jail. During the years Frs. Peter Volz, Bede Carberry, Ernest Kaufhold, and Philemon Canavan successively have been chaplains to the inmates.

Until recently, practically every priest of the monastery was assigned to hear the confessions of one or two groups of Brothers or Sisters each week.

Ever since the pastorate of Fr. Leander Conley, O.F.M., a former popular missionary and retreat master, Fr. Leander himself, Frs. Cuthbert Malone, Basil Vogt, Benice Aschenbach, Hugh Martcie, Patrick Maloney, Pius Barth and the present pastor, Fr. Terence Thomas, have given numerous lectures, talks, days of recollection and retreats.

These matters are not mentioned in a spirit of braggadocio but rather as a point of information, because many who come to the monastery door, are amazed that a priests' house can be as busy as a metropolitan daily's newsroom.

"I was in Prison, and you came to me."



Chapel in Cook County Jail





The tread-worn stairway in Old St. Peter's Friary—the only way up and down.



"Masses every half hour. Confessions from 6 in the morning till 9 at night."

Rumbling boxcars invade the solitude of the Monastery Garden.



Priests from the world over, frequently as many as 50 a day, have offered the Holy Sacrifice at the Altars of Old St. Peter's.



A restful moment between calls in a Friar's cell.



SAINT PETER'S SCHOOL

Catholics of German ancestry early realized the absolute necessity of Catholic schools as an indispensable adjunct and complement of the Church's work. Chicago's German-speaking Catholics built their first school in 1846 in the rear of Old St. Peter's Church on Washington Street.

It seems that Mr. Gustav Weiman was the first teacher. After him came Mr. Lenert, Mr. Holmes, Mr. Schmidt, Mr. Weber, Mr. Hack, Mr. Dreher, Mr. Kriebler, and Mr. Breuer.

When the school was moved from Washington Street to the parish site at Polk and Clark Streets, the teacher lived in the second story of the building. With the addition of the sanctuary of the church in 1865, came additional classroom space below the sanctuary. During September of the same year, three Notre Dame Sisters from Milwaukee came to do the teaching in the two-room school and in the basement of the church. For their convent they used the former rectory.

In its second year the school reached an enrollment of 400 pupils. For the next fifty years the number fluctuated between 250 and 350. After the first World War, the school began to decline until it was closed in 1942. There were but forty-four pupils in the last year of its existence. In mid-summer of 1942 the Notre Dame Sisters left after seventy-seven years of generous service.



SONS OF THE PARISH

1. The Rev. Peter May is said to have been the first parishioner of St. Peter's who became a priest. He was ordained February 17, 1871.

2. The Rev. George Dominic Heldmann, C.P.P.S., is supposed to have been the first Chicago-born priest. He was ordained June 26, 1881, helped organize St. George's parish, built St. Paul's school, joined the Congregation of the Most Precious Blood, edited *The Messenger* and *Der Botschafter*, and, during the smallpox epidemic of 1894, lived day and night in the city pesthouse, baptizing thousands and administering the last sacraments.

3. The Rev. Francis Burelbach, baptized in St. Peter's on March 20, 1864, was ordained a priest in 1887, and later joined the San Diego diocese.

4. The Right Rev. John Tanrath of the St. Louis archdiocese was a member of St. Peter's in the early seventies. He was ordained February 26, 1888.

5. The first Franciscan priest from St. Peter's was Fr. Sabinus Mollitor, who was ordained a priest June 5, 1892. He is known for his translations of St. Bonaventure's *The Virtues of a Religious Superior*, and *The Six Wings of the Seraphim*.

6. Fr. Silas (Joseph) Barth, O.F.M., had attended St. Peter's school in the early eighties. Ordained a priest July 4, 1896, Fr. Silas spent his life teaching in Quincy College and in St. Joseph's Seraphic Seminary and contributed many articles to the *Franciscan Herald* and to the *Illinois Catholic Historical Review*.

7. Fr. Leopold (Vincent) Kitt, O.F.M., was born in Pittsburgh, Pennsylvania, and attended St. Peter's school 1889 to 1892. He was ordained a priest June 30, 1905, and spent the first sixteen years of his priestly life teaching in the two colleges previously named.

8. Bro. Leopold (Joseph) Breuer, O.F.M., was a son of the last layman teacher of St. Peter's School. As a candidate to the Franciscan Order, Bro. Leopold was the first teacher of Sacred Heart School in Indianapolis, Indiana in 1876. After he had completed his novitiate in 1885, he taught music and bookkeeping in St. Joseph's Seraphic Seminary, Teutopolis, Illinois, for the last ten years of his life.

DAUGHTERS OF THE PARISH

NOTRE DAME SISTERS

NAME	NAME IN RELIGION
Barbara Kleifges	Sr. M. Egberta
Caroline Falkenberg	Sr. M. Angelus
Amalia Falkenberg	Sr. M. Antonella
Regina Hartmann	Sr. M. Georgina
Maria Meistermann	Sr. M. Fidentia
Ida Hinsberger	Sr. M. Sanctia
Johanna Hack	Sr. M. Rodilia
Willette Pauley	Sr. M. Clarence
Helena Meistermann	Sr. M. Felicia
Josephine Meistermann	Sr. M. Charitas

Louise Meistermann	Sr. M. Sperantia
Rose Ruff	Sr. M. Ruthia
Anna Heldmann	Sr. M. Paulette
Vincenza Di Lemme	Sr. M. Crispina
Bertha Schumann	Sr. M. Quirina
Anna Schubert	Sr. M. Othilda
Rose Angsten	Sr. M. Agnessa
Eleanore Angsten	Sr. M. Martina
Veronica Molitor	Sr. M. Leonitia
Anna Molitor	Sr. M. Sabina
Lizzie Molitor	Sr. M. Francina
Mary Huhn	Sr. M. Hildebrand
Sarah Starcheck	Sr. M. Seraphica

FRANCISCAN SISTERS AT JOLIET

Maria Stalzer	Sr. M. Ferdinand
Margaret Moritz	Sr. M. Liberata
Anna Moritz	Sr. M. Margaret
Minnie Walschlag	Sr. M. Cornelia
Crescentia Kern	Sr. M. Petra
Dora Braun	Sr. M. Concordia
Barbara Tunko	Sr. M. Jolenta
Gertrude Mueller	Sr. M. Isabella
Agnes Dreves	Sr. Mary
Apollonia Schrack	Sr. M. Clementine
Laura Busch	Sr. M. Fortunata
Frances Schieser	Sr. M. Afra

SISTERS IN CINCINNATI

Adalina Wimmer	Sr. Mary
Rose Lersch	Sr. M. Benevenuta
Anna Maria Schramm	Sr. M. Sophia

FRANCISCAN SISTER IN CLINTON, IOWA

Loretta Frisby Sr. M. Odelia

POOR HAND MAIDS OF JESUS CHRIST

Maria Knack Sr. M. Gonzaga

Maria Bartelme Sr. M. Ida

Rose Peschel Sr. M. Capistrana

POOR CLARES

Catherine Klein Sr. M. Anthony, cloistered

Maria Bolig Sr. M. Colette, Lay Sister

Barbara Jacobs Sr. Mary, Lay Sister

Maria Eichorst Sr. M. Josepha, Lay Sister

Magdalena Hartmann Sr. M. Bernardine, cloistered

Elizabeth Pauly Sr. M. Antonia, Lay Sister

Barbara Semmelmann Sr. Margaret Mary, cloistered

Amalia Kral Sr. M. Seraphia, cloistered

VISITATION SISTERS

Philomena Ley Sr. M. Dolores

Clara Ley Sr. M. Clara

BENEDICTINE SISTER

Elizabeth Buscher Sr. M. Amelia





SECOND ORDER

ST. FRANCIS FOUNDING
THE ORDER OF POOR CLARES
Bas-relief Plaque in the New Church



FR. PATRICK MALONEY, O.F.M.

THE STORY OF FATHER PAT

Possibly none of the priests at Old St. Peter's had a more spectacular apostolate than the dynamic Fr. Pat, assistant for most of the years from 1927 till his entry into the army in 1943.

Early in his priesthood, Fr. Pat came to St. Peter's as field secretary of the St. Francis Laymen's Retreat League. Soon after, during the depression years of the thirties, he was taking underprivileged young men by the hundreds to the Corpus Christi or to the Mayslake retreat house where he fed them solid doctrine and substantial food and fitted them with better clothes. To provide further for these retreatants, he set up a "Retreat Restaurant," serving as many as sixty meals a day.

During these years Fr. Pat also served as chaplain of the Juvenile Detention Home. When the court began to house a number of homeless teen-aged orphan boys in the jail in 1932, he acquired an apartment building on Forty-seventh Street for their keep. Within a year eight more flats were taken over, accommodating some 300 young men. Cardinal Mundelein also turned over to the C.Y.O. the Gates Mansion at 2944 Michigan Avenue for the purpose of housing homeless young men. This building took care of another 270 boys. Many more, however, were fed and clothed and given part time jobs there.

Anyone attending one of Fr. Pat's bazaars or parties, could sense his genius for organization. A familiar scene at St. Peter's was that of the ladies of Fr. Pat's auxiliary selling chances in front of the church for one of his parties. His charitable projects were well supported too by several local unions and especially by the Asbestos Workers' union.

FR. PAT, THE ORATOR

In his own way, Fr. Pat was a blunt and forceful speaker. The men and boys who made retreats under him came away with a new outlook on life. At his best in funeral sermons, he sympathized with the bereaved and he admonished all to make good spiritual use of the short term of their earthly life.

In 1934 Fr. Pat was sent as pastor to Quincy, Illinois, thus ending his work at the C.Y.O. boys' home. On his return to St. Peter's two years later, he took charge of a group of young Tertiaries, known as the Antonians. With this group Fr. Pat filled and distributed hundreds of Christmas baskets annually for the next seven years.

FR. PAT, THE ARMY CHAPLAIN

When World War II broke out, Fr. Pat was restless till he succeeded in entering the U.S. Army as a chaplain. He was appointed to the rehabilitation center at Fort Custer, Michigan. He served in this capacity for only five months, when sickness overtook him. Within another month he passed on to his eternal reward, August 18, 1943. He was buried from Old St. Peter's. In his unique way Fr. Pat added color to the drab surroundings of Old St. Peter's. The deep Catholic faith inherited from his Irish parents joined with his genuine charity and happy sense of humor, made him a favorite of everyone. His generous Franciscan heart pierced through indifference and red tape to meet other hearts, and especially those in misery.

May God rest his soul.



SAINT PETER'S DOOR KEEPER

BRO. CANUTE DRENGLER, O.F.M.

On October 15, 1936 death came to Bro. Canute Drengler, O.F.M., porter for forty years at St. Peter's. While his body lay in state, thousands came to view the remains of this Brother who during his life personified St. Peter's characteristic "spirit of service."

One would have to see and hear this good brother fully to know his worth, his place in the minds and hearts of those whom he served within and without the friary. As one of his confreres put it: "A year with Bro. Canute showed me what all of his forty years at St. Peter's were like. Every day, from early morning till late at night the routine was the same. At the tinkle of the door bell he wended his way from his dingy cell to the front entrance, took care of the business on hand and returned to his cell. His every step was a prayer, not only because he offered his work to God in loving obedience, but also because his lips moved in silent prayer as he incessantly fingered the rosary at his side." And yet, besides his endless work at the front door he found time to do St. Peter's book-keeping, to collect for the Holy Land and to distribute literature of all sorts.

BRO. CANUTE, THE ALMONER

During the depression years of the early thirties, St. Peter's had few families to care for, but it did have an uncommon lot of appeals

from transients in distress and from Skid Row's panhandlers. During these years he handed out thousands of tickets for food and lodging.

Chicago's best and worst Catholics came among others for spiritual service. Bro. Canute met every one of them with a look and a word of calm and friendly charity. With a smile he sympathized with them or excused them when a lesser saint would have boiled with impatience or called the police.

BRO. CANUTE, THE CHARITABLE

Nor can anyone recall that Bro. Canute ever said an uncharitable word of another. In fact he frequently made a confession in conversation of the innocent pranks and of the errors he had committed in life. Everyone enjoyed hearing him tell these tales because, for all his years in America, he spoke a language of his own. It was a mixture of English, German and French, understood by his friends and accepted even by strangers who sensed that what he said must be right, because of the charity that went with his conversation.

Only after his death did we learn from others that he had suffered for years with foot and leg sores and pains, doubtlessly brought on by his constant walking to and from the front door.

No complaining word ever passed his lips either about the dark, musty cell in which he lived and slept for forty years. And one wonders why he did not die of indigestion, ulcers and malnutrition long before 1936 because his meals usually consisted of a quick mixture of a few food items in a bowl, which he had to gulp in haste because of the doorbell.

Truly, we can apply to Bro. Canute the tribute usually given to St. Joseph, "He was a just man." If St. Peter was looking for an assistant door-keeper at the gates of heaven, we feel certain that he found his man in Bro. Canute. May he open the door again for all of us some day.





Every bishop and priest who ever said holy Mass at Old St. Peter's knows BRO. TIM (TIMOTHY HAEFELE, O.F.M.). He was born in Augsburg, Bavaria, September 30, 1881, was brought to Albany, New York, in 1889, and to St. Louis, in 1894. As a twenty-one year old man he came to the Franciscans in St. Joseph's preparatory seminary, Teutopolis, Illinois, where he received the Third Order habit October 6, 1902. He went to Quincy College as assistant-cook until he began his novitiate, October 28, 1905.

After his first vows, he spent one year as cook at St. Anthony's in St. Louis, two years in St. Joseph's in Cleveland, and thirteen years in Quincy College.

At the college he prepared meals for a dozen or more friars of the faculty and for some 300 young men. From 1923 to 1927, he was at St. Augustine's, Chicago, and later at St. Joseph preparatory seminary in Teutopolis. He transferred with the college to Westmont, Illinois, remained six years and, in 1933, came to St. Peter's where he has spent the last twenty years.

BROTHER TIM HAS BREAKFAST FOR YOU

A STORY OF OLD ST. PETER'S
BY THE REV. WILLIAM J. SMITH, S.J.

It was a simple enough, little thing in itself. But translated into terms of world events it could change the face of the earth. The early Christians had a word for it. They called it charity.

You get off the train in Chicago any time before noon—and even a bit after if you're late—and inquire around for a place to say Mass. St. Peter's, the Franciscan Church, is the nearest. You amble down or hail a cab. Outside, the church looks as austere as any unfamiliar building and the rectory in the rear is no more inviting.

Inside it's different. A husky, complacent-faced, likeable-looking Brother greets you quietly but nicely. "There will be an altar free in a minute. Did you bring your cassock with you?" He'll find one for you if you didn't.

Jerry, a Third Order man, who was cured of arthritis on the third day of the Novena, glides around noiselessly preparing the vestments and putting out an amice and purificator. He points out the altar or little chapel and bows with you to the crucifix, as he leads the way to serve your Mass. But before you start he whispers, "Bro. Tim has breakfast for you—he's expecting you."

Two very chubby and serious faced lads, assistant sacristans, stop rattling and emptying cruets and stand at attention as you pass them. (They intend to be Franciscans, rather than Jesuits later on, "because the Franciscans are more like St. Francis").

BREAKFAST IS READY

When you have finished saying Mass and are leisurely removing your vestments, Jerry again sidles up to you and says, "Bro. Tim has breakfast for you whenever you're ready." Before or after your thanksgiving, the Sacristan Brother may remind you that "Bro. Tim has breakfast for you—it's downstairs."

Usually, when you are playing the role of an itinerant wanderer, you like to put your host to as little inconvenience as possible. Frankly, I had no intention of adding to the Franciscans' rationing burdens. But Brother's and Jerry's amiable invitation was so cordial

Oscar of the Waldorf never took greater interest in his culinary creations than Bro. Tim.



and earnest I felt it would be impolite to disregard it. After my thanksgiving I went downstairs to where Bro. Tim is king, host and happy dispenser of God's good bounty to hungry friars and stray but equally hungry, droppers-in. I went down every day for a week.

Somehow or other the thought kept coming back to me: This is Christianity. This is the way things should be. Go thou and do likewise.

Bro. Tim stands six feet something in his heavy brown habit and has the build to match his length. You're welcome to Bro. Tim's "parlor" with its big iron stove and the long cupboard with the bare ledge that he uses for a table. You know you are welcome before he speaks, because you see it in his warming smile, in his twinkling eyes, his friendly, "stove-tanned" Bavarian face. He's seventy now, but he isn't a day older than when he left Albany years ago to come to St. Louis and line up his lot with the sons of St. Francis as one of their model exponents of the rule and spirit of the Order.

I think Bro. Tim shaves after supper. Each morning there was a shadow of stubble on his swarthy face. You would, too, if you had to get up as early as he does to "get things started" for the day's grubbing. I really envied him the bristles on his chin. The annoy-

Bro. Tim serves dinner and supper as well.



ance of an early morning shave, the common affliction of the well-groomed "city-dweller," has always been one of my favorite gripes. To me there's no comfort like slashing through the undergrowth of a three day's beard.

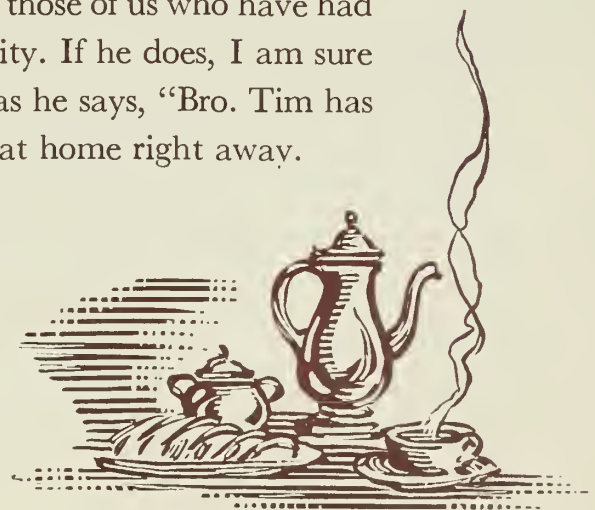
PLENTY AND GOOD

Fruit or fruit-juice, synthetic cereal or oatmeal, the kind your mother used to make, cold cuts, buns-buttered, toast, eggs with ham or bacon, marmalade, jam, three or four kinds of bread, honest-to-God coffee—or anything else that may be in the ice box—they're all there for you if you want them. And it's not an idle gesture or a poised politeness. When the Franciscans offer you hospitality, they mean it. Bro. Tim almost looks disappointed when you restrict yourself to coffee, toast and a big bowl of that steaming oatmeal.

Now this little display of other-world interest in the stranger might not be so unusual if it happened on occasion and was limited to a select clientele. The week I was there, I counted no less than forty amices and purificators, laid out on the table with names of visiting priests, tucked into them on little cards conveniently provided for the purpose.

Chicago is a busy city and often hundreds of priests arrive and depart in the course of the week. I dare say the bigger percentage of them find their way to St. Peter's to say Mass of a morning. The guest book contains the names of clergy from all over the country, members of every order and priests from practically every diocese. Charity at St. Peter's, Chicago, is dispensed in a universal way, without pretension and—"wholesale."

I hope Bro. Tim gets to heaven before those of us who have had the happy privilege of sharing his hospitality. If he does, I am sure St. Peter will quietly greet us with a grin as he says, "Bro. Tim has breakfast for you." In that case we'll feel at home right away.





Over 200,000 Penitents a year have heard these words: "Go in Peace; Thy Sins are Forgiven."



The happy moment for Priest and Convert alike, at the end of a thorough series of instructions.

The quiet prayers of Franciscans have risen above big city noises in this small oratory for 78 years.



DAWN TO DUSK AT OLD SAINT PETER'S

There is never a dull moment in the life of a friar at Old St. Peter's. His day in the vineyard of the Lord is long and varied . . . evening brings an hour of welcome relaxation and repose.



"What therefore God has joined together,
Let no man put asunder." (Matt. 19: 6)



"What's Your Problem?" echoes daily
within these walls.

When Day Is Done





For the last time The Door of Old St. Peter's is locked.
FAREWELL TO A GRAND OLD CHURCH.



Building
the New
Church



FACADE OF THE
NEW SAINT PETER'S CHURCH

REALIZATION OF A DREAM

For many years it was evident that Old St. Peter's had seen its day. Fr. Leander, the pastor of Old St. Peter's in the early forties, had done much in the way of repairs and decorations to stave off immediate abandonment. A man of vision, he was the most energetic proponent of a new church in a more advantageous spot. Because of his efforts, the Franciscans decided to abandon Old St. Peter's. In July of 1942 they purchased the Woods Theatre building on Randolph and Dearborn Streets for their new church and friary.

A month later Fr. Terence Thomas, O.F.M., was called to Chicago, for a meeting with the Provincial Superior, the Very Rev. Wenceslaus Krzycki, O.F.M. As a result, Fr. Terence was placed in charge of the Woods building. It was his work to check on the management of the building and to map out its conversion into a church and friary.

The actual work of management and maintenance of the building was placed in the hands of Mr. T. Nash and Mr. H. E. Olson (The Real Estate Corporation). The Provincial attorney, the metic-

The Provincial Council: Rev. Adrian Fischer, O.F.M.; Rev. Seraphin Tibesar, O.F.M.; Rev. Dominic Limacher, O.F.M., Vice Provincial; Very Rev. Eligius Weir, O.F.M., Provincial; Rev. Angelo Zwiesler, O.F.M.; Rev. Engelbert Bienek, O.F.M.; Rev. Innocent Swoboda, O.F.M., Secretary.





Fr. Terence and realtors T. Nash and H. Olson acquiring the new site.

ulous Maurice Lennon, however, supervised all others. This condition lasted throughout the period of seven years of ownership by the Franciscan Fathers.

During the fall of 1942, though still pastor of Holy Trinity Church in Dubuque, Iowa, Fr. Terence commuted between Dubuque and Chicago every week to study the possibility of remodeling and to draw up sketches. By Christmas he had gone as far as he could go alone.

In searching about for an architect Fr. Terence induced Mr. Harry Hellmuth, an architect in St. Louis, Missouri, to work along with him. The architect's first impression was rather disconcerting: "Father," he said, "I think the Fathers bought a lemon." But after a few weeks of study and conference the two of them

The project begins.



finally evolved a workable plan. Since the building material was not available because of World War II, there was no thought of proceeding with the remodeling. For that reason they worked leisurely during the following two years, at the end of which they had completed a set of fundamental plans for the conversion of the Woods building into a friary and church.

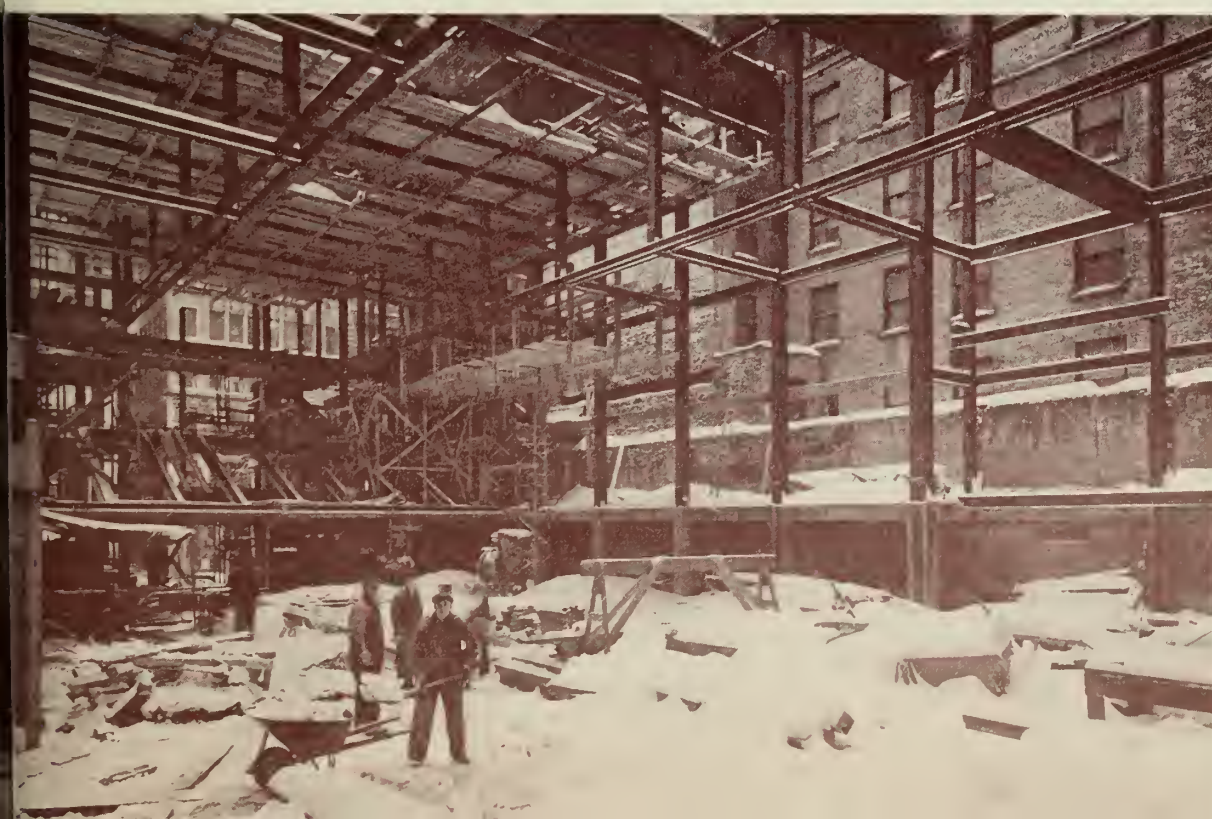
The plans were not ideal. At best they would have afforded a make-shift center. Besides, the building was almost thirty years old. The Provincial, however, at the insistence of Maurice Lennon, would hear of no other move but to use the building on hand.

THREE VALID REASONS

Mr. Nash, Fr. Terence and others were of the opinion that it would be much better to sell the Woods building, buy another site and build from the ground up. These were the reasons: 1) St. Peter's would then have a new building and not a make-shift. 2) It would be more centrally situated. 3) The war had brought undesirable changes to Randolph and Dearborn Streets so that the neighborhood was no longer suited for a church. But no one lent a willing ear to such reasoning.

It made little difference at the time. Even though the war came to an end, there was no thought of proceeding with the work. Six years went by without any action. In the summer of

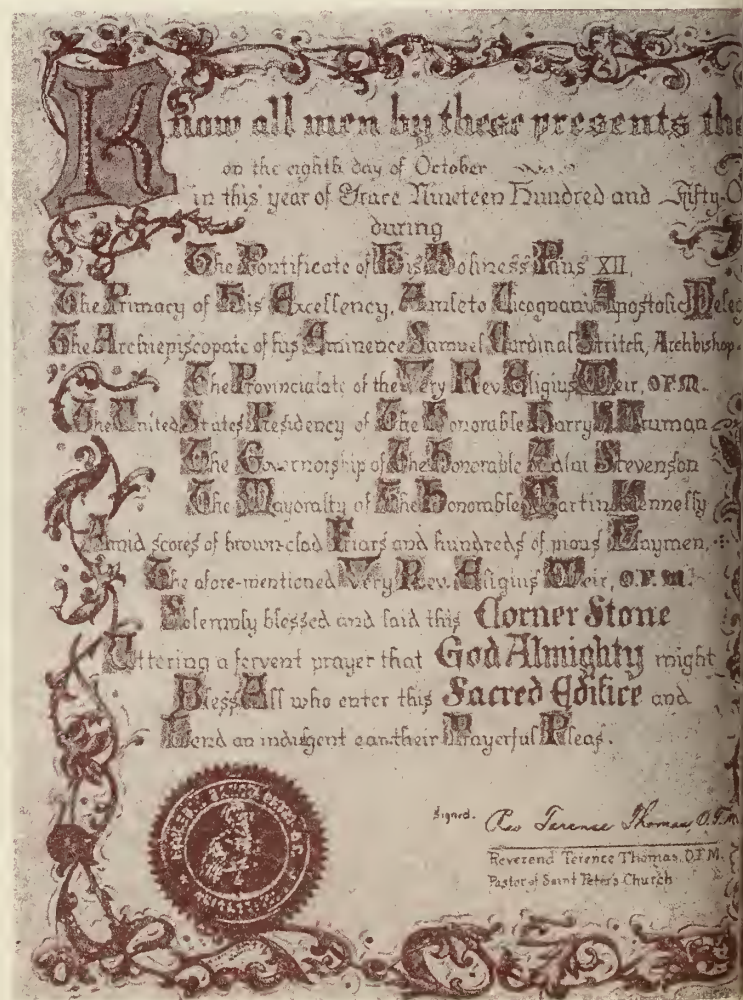
The structure rises heavenward.





Laying the new corner stone,
October 8, 1951.

Parchment sealed in corner stone, together with photographs of Pope Pius XII, the Most Rev. Amleto Giovanni Cicognani, Samuel Cardinal Stritch, Very Rev. Eligius Weir, O.F.M., Dwight D. Eisenhower, William G. Stratton, Martin H. Kennelly, and the present staff of Fathers and Brothers at St. Peter's; copies of *The New World* and of the four Chicago Daily Newspapers; a list of donors to new St. Peter's; and the current coins and bills used as legal tender.



1948, the Very Rev. Wenceslaus Krzycki's term in the provincialate ended with the election of the Very Rev. Juvenal Emanuel, O.F.M., as his successor. At about the same time Mr. Lennon died.

Soon after, Fr. Terence had a long session with Fr. Juvenal in which the former proposed the purchase of a new site and gave his reasons for the suggestion. Fr. Provincial was sympathetic to the proposal but he thought it impracticable. He agreed, however, to take up the matter with Cardinal Stritch, the Archbishop of Chicago.

On his return from the interview, Fr. Juvenal said to Fr. Terence, "Have you been talking to the Cardinal?"

Fr. Terence said that he had not.

"Well," the Provincial continued, "he gave me the same three reasons that you gave for the selection of another site."

Mr. Nash and Mr. Olson were instructed to look about for another location. Fr. Juvenal died suddenly a few months later. He was succeeded by the Very Rev. Eligius Weir, O.F.M., who directed Fr. Terence to continue with the plans adopted by his predecessor.

It took till the following April (1949) to complete the new

Friars chanting hymns at corner stone ceremony.



deal. The Woods building was sold and the LaSalle Theatre building was bought simultaneously. The way was now cleared for a new building to be erected from the ground up, suited to St. Peter's own purposes.

NEW SET OF PLANS

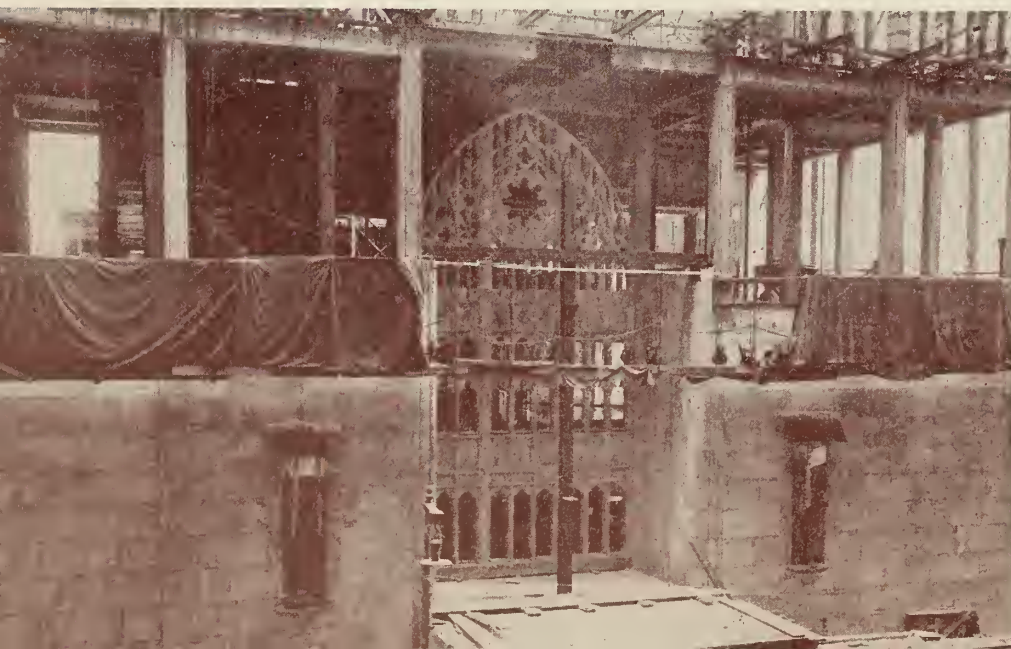
Through the summer of 1949 Fr. Terence made a new set of rough plans, discarding the old plans for the Woods building. Nevertheless, the plan and study for the conversion of the Woods building were not a total loss. The work on the new plans merely involved the relocation of rooms and offices, necessary for the friars in their loop work.

By the end of July, Fr. Terence had made up a program, indicating the type of building desired and giving a detailed description of the needed spaces and their locations. This program is practically the plan of the building today.

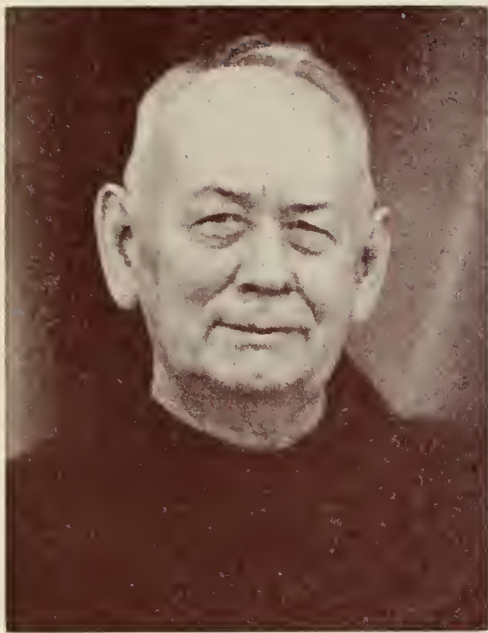
Eight architects took the program, studied it and returned it with sketches, rough drawings and estimates. Fr. Provincial and the Definitors came to Chicago about the middle of September 1949, to look over the proposals. They and all concerned with the project decided unanimously to award the work to K. M. Vitzthum and J. J. Burns, associate architects.

FR. TERENCE COMES TO CHICAGO

The latter set to work immediately on the drawings and specifications. So much had to be attended to in the name of the Province that Fr. Terence began to commute again between



The work progresses.



VERY REV. WENCESLAUS KRZYCKI, O.F.M.
decided to move into Loop.



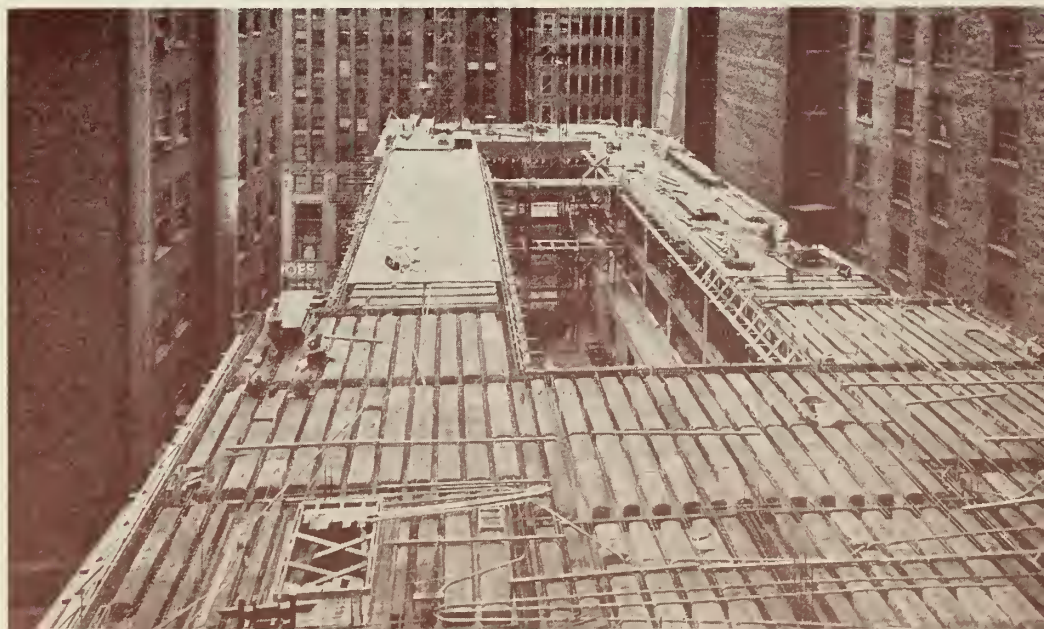
VERY REV. JUVENAL EMANUEL, O.F.M.
approves purchase of present site.

Dubuque and Chicago weekly until Christmas, when it became necessary for him to give up his parish in Dubuque and to devote his full time to the new church.

During the spring of 1950 the Harvey Wrecking Company demolished the old LaSalle Theatre building at 110 West Madison Street and prepared the lot for the erection of a new building. Simultaneously the plans were given out for bids. Of the sixteen contractors bidding, John W. Griffiths and Son Construction Company was awarded the contract.

About June 1, 1950, they began the work. Although they thought they might be able to complete the project in sixteen to

The building nears completion.



eighteen months, they soon realized that they could not meet this target date. They encountered many difficulties with the ground during the process of pile driving. About 640 pilings were driven into the ground, seventy feet down to hard-pan. On these the entire building rests. Then came the winter—so severe a winter Chicago had not experienced in many years. The building next door had to be under-pinned. One unexpected obstacle after another loomed, not insurmountable, but consuming much time.

About July of 1951 the steel erection crew moved in. Some 650 tons of steel columns and girders rose rapidly from the solid foundation. By the middle of August, concrete floors were laid.

Then came another winter, as bad as the preceding one. And again the work was delayed. When the weather broke late in March of 1952, more concrete floors were poured. At the same time the exterior walls of marble and brick began to rise. With the good fortune of a dry summer and a perfect fall the builders were under cover by the time winter struck again. Strangely, the winter of 1952–1953 was as mild as Chicago had experienced in many years.

The dedication date has been postponed several times. Finally, about two years later than was anticipated, the building is finished, the friars have moved in and St. Peter's is the new loop church—the realization of a vision, an ornament to Chicago, and, it is hoped, a worthy temple of God for those who “worship Him in truth and in spirit.”

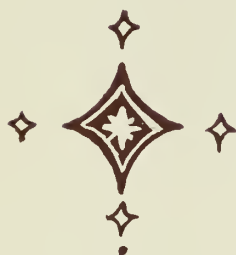


A friar's study

A portion of the Rose Window,
dedicated to Mary, Queen of Peace.



Sacred Heart Shrine



Sorrowful Mother Shrine





Infant of Prague Shrine



One of the twenty one Confessionals

One of the second floor Chapels





ST. ANTHONY, THE WONDER WORKER,
INTERCEDING FOR HIS CLIENTELE

Mural in the New Church



In Chicago's Loop, Christ looks compassionately upon the people below,
as He did on Calvary more than 1900 years ago.



THE CHRIST OF THE LOOP

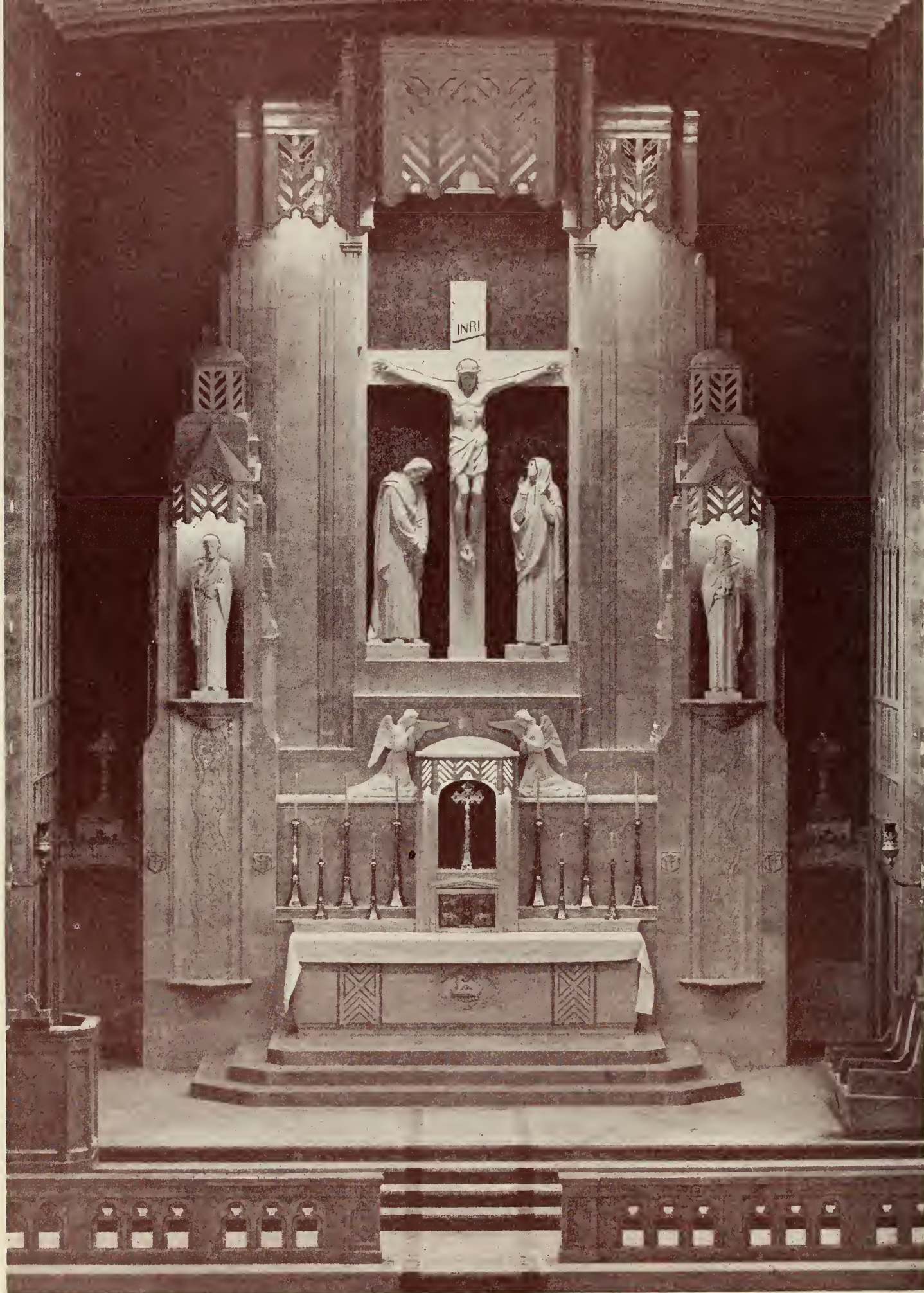
Though some disagree, most people think the outside crucifix on the new St. Peter's is beautiful, impressive, inspiring. The criticism closest to the truth however, comes from the man who wrote, "It is provocative." It provokes . . . keen interest and pious thought in all, enthusiasm in most and dislike in a few, accordingly as they are pleased or displeased with the particular kind of art reflected in the gigantic marble Christ.

In forming an honest opinion of the figure of Christ as a piece of art-work, one must keep these considerations in mind:

Mr. Vitzthum and Mr. Burns, the architects, designed a crucifix, so heroic in size that no one would pass by without being struck in his tracks. Arvid Strauss, moulder of the clay model, was instructed to produce a figure of Christ, alive and virile, suffering extreme agony, hanging on the cross. Because of the nationality of the moulder, the features are definitely Latvian. But the drawn face and the strained muscles are those of a man in agony, hanging upon a cross. The manner in which the hair drapes over the shoulder gives a touch of modernism to the figure.

From rough blocks of Georgia pink Etowah marble, Mr. J. Watts with two assistants sculptured the eighteen foot, twenty-six ton figure of Christ during the summer of 1951. By the use of pneumatic hammers, the sculptors finished in four months, what would have taken eighteen months, if chiseled by hand.

All summer long, visitors came to the workshop to watch the sculptors. Among them was a very little girl, hardly able to peep over the face of Jesus and his crown of thorns. After observing for a time, she turned to her mother to whisper, "Isn't he a big God?"



Main Altar in the New Church



View of the Balcony and the Rose Window

View of the entire Sanctuary

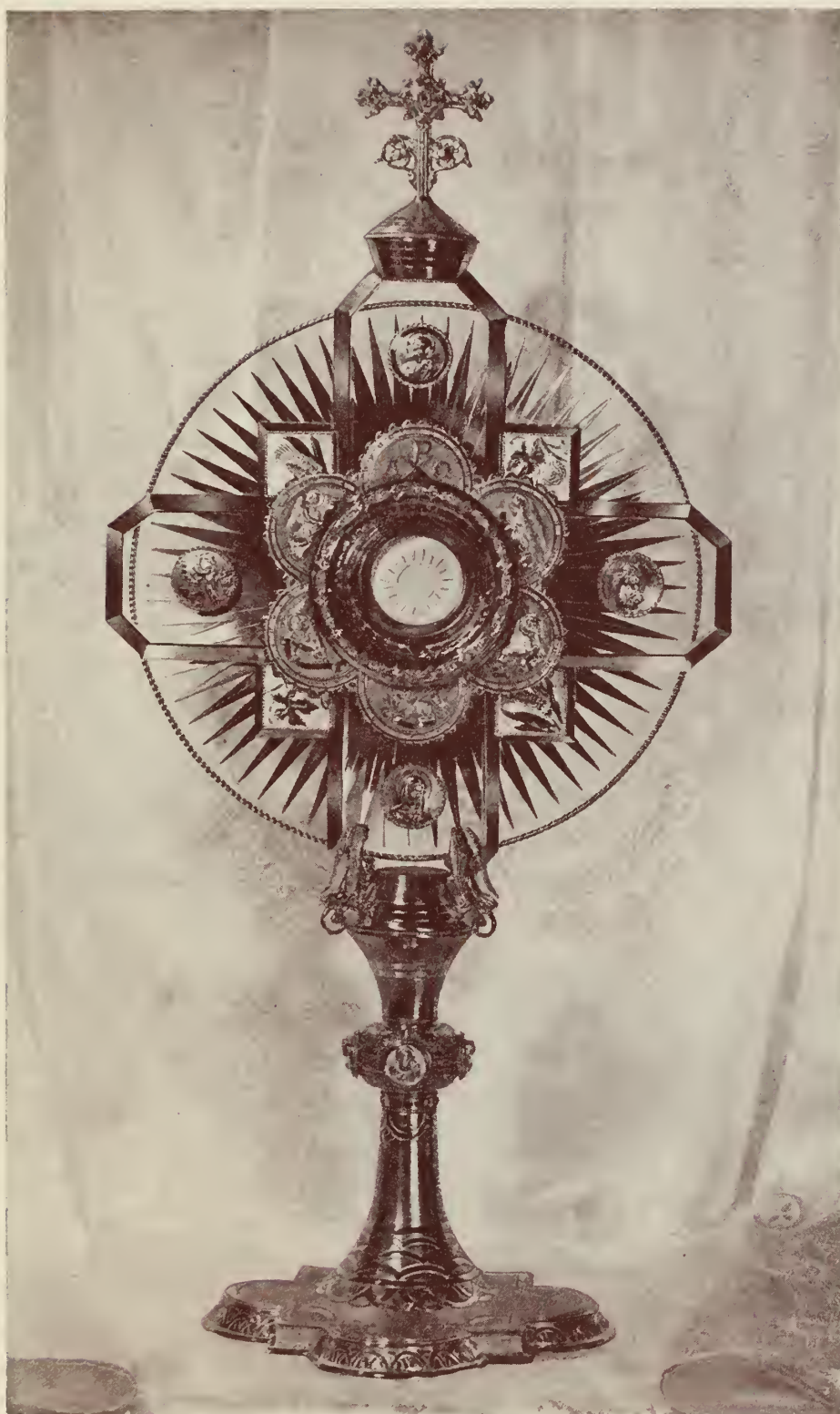


Mr. Watts, who rolls his R's, even though he came from Scotland thirty seven years ago, said, "It's the biggest single figure I ever carved. You will not see many marble crucifixes as big as this one."

Mr. Watts is a sculptor of national repute, with outstanding works in many of the forty-eight states. Among his masterpieces is Chicago's Buckingham fountain in Grant Park.

As often happens when one views a work of art, you cannot hope at first or second glance to arrive at a true appreciation of St. Peter's crucifix. Study the figure from across the street, keeping in mind the ideas embodied in its execution. Definitely the crucifix achieves its purpose—"Nobody passes by without looking up to Christ on the Cross."





Every gem and jewel in this monstrance, donated by our friends, tells its own story of love and faith, of joy and sorrow.



HOUSE OF GOD IN THE VALLEY OF STONE

In one of the deep canyons formed by the tall stone buildings in Chicago's Loop stands New St. Peter's. It is like an oasis in the desert, a watering place for the spiritually thirsty, an inviting refuge for the sin-stricken, a restful haven for the troubled and a peaceful garden for the fervent.

The new edifice is more than just a church. It is a combination building, housing an auditorium, a circulating library, a number of offices and meeting rooms in the basement; a large church and a front office on the main floor; two large chapels on the second floor; a friary on the third, fourth and fifth floors.

With the thought in mind, however, that nothing is too good for the Lord, the builders naturally concentrated their attention and the greater amount of funds on the church itself.

This new shrine of prayer will accommodate 1250 people on the main floor and 250 in the balcony. The pinkish-tan Minnesota marble walls, the pink Tennessee marble floors and the colorful rose window give it warmth; the ornamental ceiling and ornate chandeliers lend brilliance; the artistic marble carvings and a rich-toned organ create a devotional atmosphere.

The best sculptors in Italy were employed for the cutting and polishing of the cream colored Botticino marble art work embodied in the simple imposing high altar; in the exposition throne above the golden tabernacle, in the majestic reredos with its white Carrara marble crucifixion group and statues of Sts. Peter and Paul, in the decorative canopy above and in the two side altars dedicated to our Blessed Mother and St. Joseph.

The Communion rail, the pulpit and the sanctuary bench of

reddish brown marble add a touch of color. And the ten Botticino marble panels in bas-relief, depicting scenes from the life of St. Francis of Assisi, artistically take the place of art glass windows in the nave.

Along the side aisles are six shrines and fourteen confessionals. The shrines of white Carrara marble are dedicated to such favorites as the Sacred Heart of Jesus, the Sorrowful Mother, the Infant of Prague, St. Francis, St. Anthony and the Little Flower. The fourteen confessionals, in walnut, should suffice for the speedy care of any and all souls seeking advice or forgiveness.

Beautiful paintings too, by a Chicago artist, L. Caracciolo, have found a place in the church. A huge mural of St. Anthony and another of St. Francis asking Our Lord for the Portiuncula indulgence rise above the shrines of St. Anthony and of St. Francis. The fourteen stations, done in oil, and the seven Sorrowful Mother stations from Old St. Peter's bedeck the walls of the nave.

The only rays of sunlight that enter this house of God steal through the roseate stained-glass window of the rear (South) of the church. As the rays of all graces enter the soul through the hands of Mary so do the rays of the sun pass into this church only through the window dedicated to Mary, Queen of Peace.

Barocci's "Last Supper" graces the friars' dining room.
Painting by L. Caracciolo





Immaculate Heart of Mary Altar in east Chapel

St. Rita's Niche



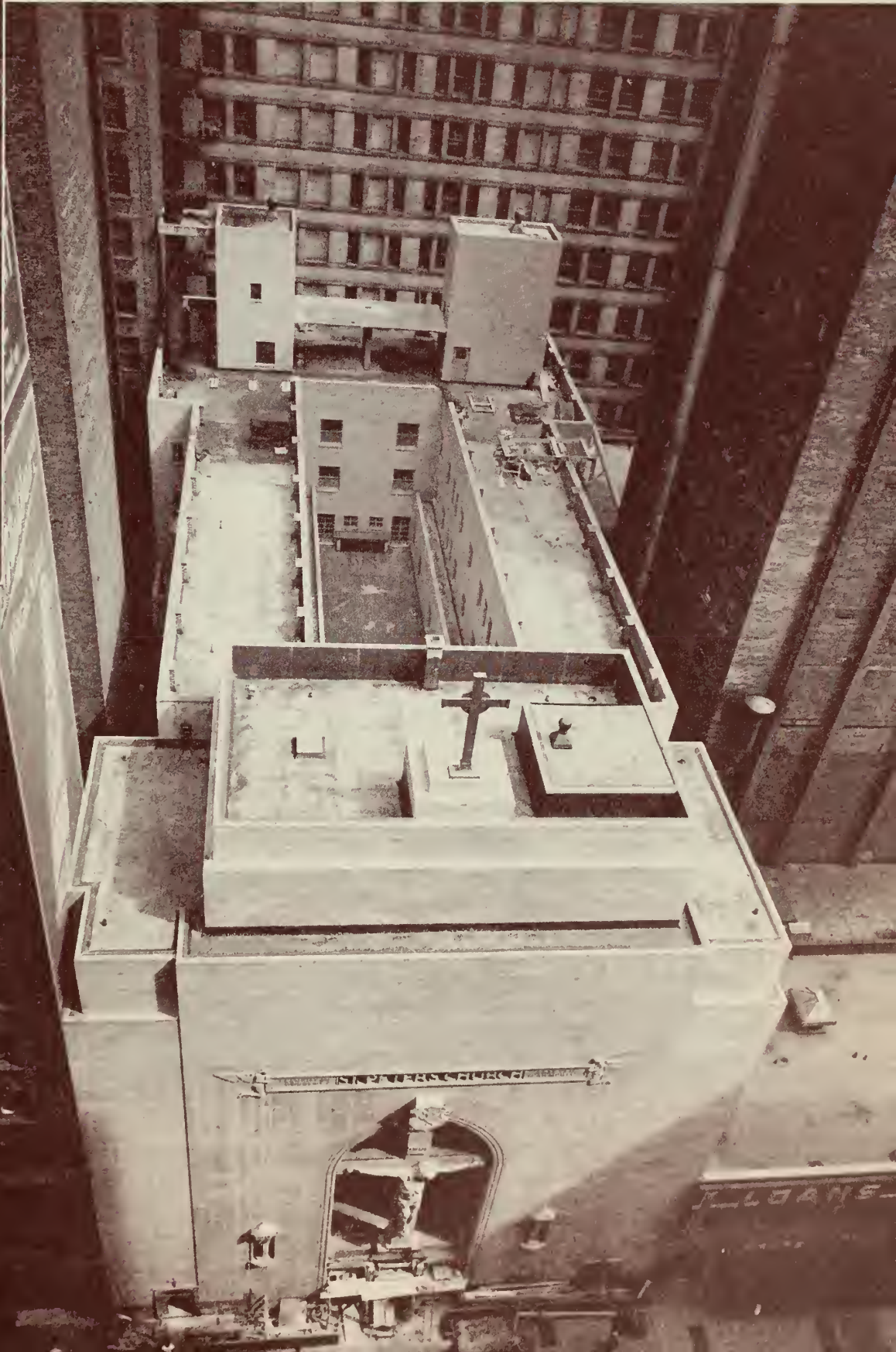
The Fourth and Fourteenth Station of the Cross





The Little Flower Shrine

Not even man-made giants of stone can dwarf the majesty of the House of God.





In the Pastor's Study

FR. TERENCE THOMAS, O.F.M.

BUILDER, FIRST PASTOR AND SUPERIOR OF THE NEW ST. PETER'S CHURCH

Father Terence Thomas, O.F.M., was born in St. Louis, Missouri in 1902. After attending St. Anthony's parochial school in St. Louis, he entered St. Joseph preparatory seminary at Teutopolis, Illinois in 1914. He was invested with the brown habit of the Franciscan Order in 1920, and a year later he took his vows. Following the usual course of studies in philosophy and theology, Fr. Terence was ordained in 1928.

His superior sent him to Westmont, Illinois, to teach Latin, Greek and Dramatics to the students aspiring to the Franciscan priesthood. He served in this capacity for seven years until 1936.

In 1936 there was a need for a pastor at Holy Trinity Church in Dubuque, Iowa. The Very Rev. Provincial appointed Fr. Terence to assume this responsibility and undertake the task of rejuvenating the buildings of this Iowa Franciscan parish. For fourteen years Fr. Terence worked as the head of Holy Trinity parish. His ability to organize, his lovable personality, won him the cooperation and respect of all the parishioners. With their help he successfully completed the enlargement of the church, the remodeling of the school and rectory. The business-like way, in which he handled the work assigned to him, won for him the respect of his religious superiors.

When the Franciscan Fathers of the Sacred Heart Province were faced with the problem of either remodeling the dilapidated Old St. Peter's or moving to a new location, the superiors of the Province thought it wise to find a new location more centrally located in Chicago's Loop. Thus they purchased the Woods Building on Randolph and Dearborn streets in 1942. Fr. Terence was selected to supervise the management and the maintenance of the newly purchased building and also to prepare the plans for its conversion into the new St. Peter's Church.

For many years Fr. Terence worked on the plans for the conversion of the Woods Building into the new St. Peter's Church. And the more he worked with these plans, the more he realized that there was only one solution—to find a better and more suitable location. On taking up the matter with his religious superiors, they went along with his recommendations and sold the Woods Building, simultaneously purchasing the present site of the Church. This took place in 1949.

New preparations had to be made, new plans had to be drawn. And all this work had to be accomplished, while he was still burdened with the responsibility of the pastorate of Holy Trinity Church at Dubuque. As the plans progressed, it became necessary for Fr. Terence to resign from his post in Dubuque in January of 1950, and devote all of his time and energy to the seemingly insurmountable project of building the new church.

That he succeeded in bringing to a successful conclusion the construction of a \$4,000,000.00 House of Worship, is attested by these facts: 1) that you see this beautiful Church standing as a landmark in the heart of Chicago's Loop; 2) that you are reading the history, both past and present, of this wonderful edifice; 3) that Fr. Terence was appointed pastor and superior of Old St. Peter's in the summer of 1951; 4) that he is now the first pastor and superior of the new St. Peter's Church; 5) that he brought to Chicagoans and visitors to our fair city the conveniences of a large modern Church in the Loop, and the service of enough Franciscan Fathers to care for the needs of all who enter St. Peter's portals.

All, the Franciscan Fathers, the people of Chicago and visitors from all over the world to our fair city, owe to Fr. Terence a sincere "Thank you" for a job well done. May God keep him with us for many years to come.



ST. FRANCIS' CRIB



ST. FRANCIS ASSEMBLING
THE FIRST CHRISTMAS CRIB
Bas-relief Plaque in the New Church



STORIES IN STONE

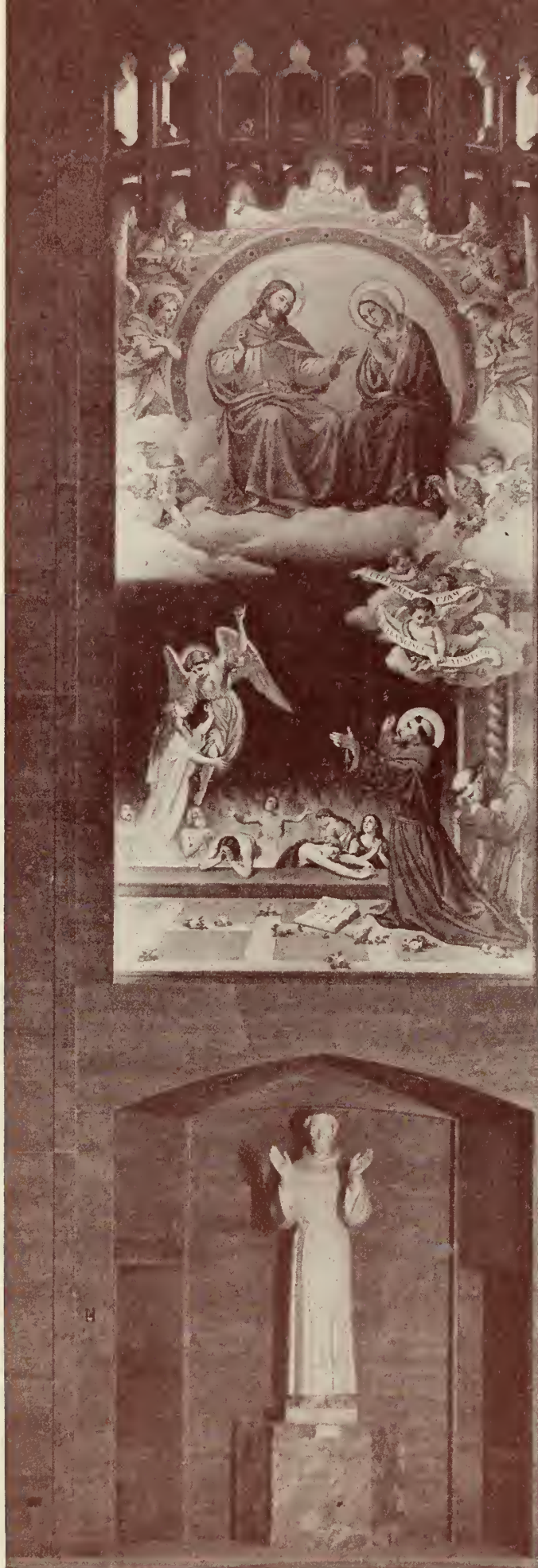
BAS-RELIEF PLAQUES IN THE NEW CHURCH

An unusual feature of the church is the set of Botticino marble panels, carved in bas-relief, each depicting a scene in the life of St. Francis of Assisi. Carlo Vincessi, noted Italian sculptor, carved the tableaux from sketches made by Louis Caracciolo, a Chicago artist.

Since the east and west walls of new St. Peter's will abut the walls of buildings on either side, ten recessed areas were designed to relieve the severity of solid interior walls. In these recessed areas, each approximately eight feet wide, fifteen feet high and one foot deep, the bas-relief panels are set and illuminated by concealed lighting.

View of the east wall





St. Francis Shrine

This beautiful statue of St. Francis, carved by the Vico Dolfi Studio in Italy, sets in the base of the shrine.



St. Anthony Shrine

This beautiful statue of St. Anthony, carved by the Italian sculptor, Carlo Vinchessi, sets in the base of the shrine.



BUILDERS OF THE NEW SAINT PETER'S CHURCH

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K. M. VITZTHUM AND J. J. BURNS

GENERAL CONTRACTOR

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STRUCTURAL ENGINEERS

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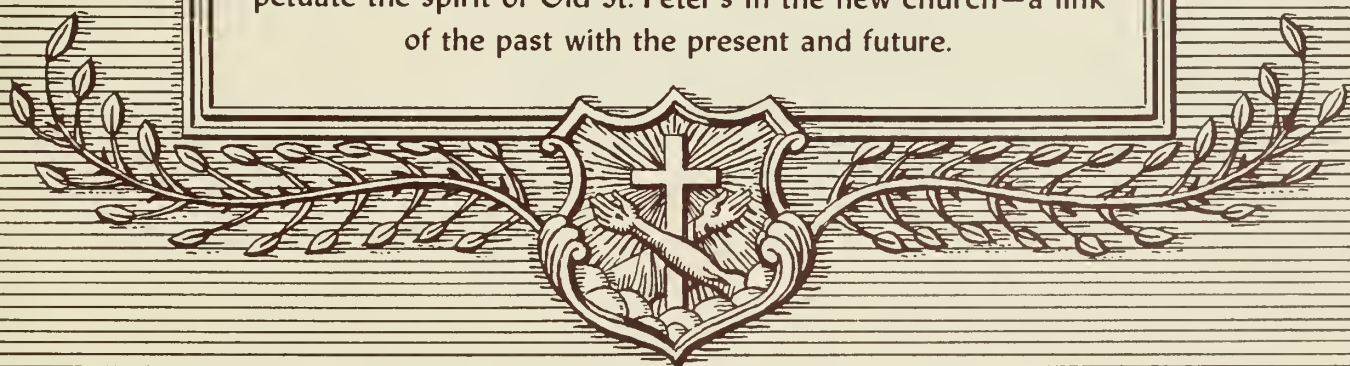
KANE SERVICE

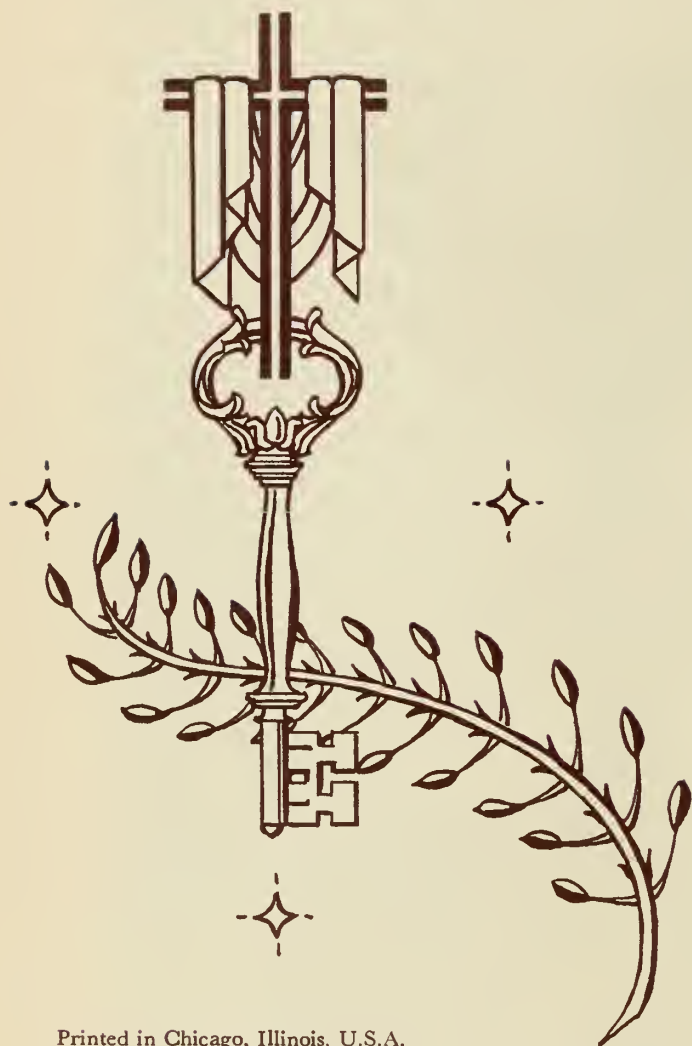
WATERPROOFING

CENTRAL IRONITE CO.





Since 1883, this precious chalice graced every sacred festivity at St. Peter's through the years. This prized heirloom will perpetuate the spirit of Old St. Peter's in the new church—a link of the past with the present and future.





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SAINT PETER'S CHURCH ♦ CHICAGO ♦ ILLINOIS

THE GLORIES OF THE FRANCISCAN ORDER

SAINT PHILIP OF JESUS (died 1597)

The first native of the New World canonized by the Church—born in Mexico City—went to the Philippines as a young man and became a Franciscan and a student for the priesthood—as a companion of St. Peter Baptist, was the first of the Protomartyrs of Japan to win the martyr's crown.

SAINT FRANCIS SOLANO (died 1610)

The Wonder-worker of the New World—apostle of the Indians in Argentina and of the Spanish in Peru—played the violin and used it in God's service—learned the language of the Indians in fifteen days—won thousands of converts by the miracle of the gift of tongues.

FATHER GABRIEL DE LA RIBOURDE (died 1682)

Companion of La Salle—chaplain of Fort Crevecoeur, first white settlement in Illinois—missionary to the Illinois Indians—driven from the Great Illinois Village, near Starved Rock—became the first martyr in Illinois when killed and scalped by a band of Kickapoo Indians near present Seneca, Illinois.

SAINT LEONARD OF PORT MAURICE (died 1751)

Church's official patron of parish missions and parish missionaries—successful preacher of parish missions—writer of excellent ascetical works—chief propagator of the Stations of the Cross—erected the Stations in the Coliseum and several hundred other places.

VENERABLE FATHER JUNIPER SERRA (died 1784)

Apostle and Father of California—founder of the first nine of California's coastal Old Missions—before this, professor of philosophy and theology in Mallorca—missionary to the Sierra Gorda Indians in Mexico—despite an injured leg, walked 10,000 miles in 35 years as a missionary.

VENERABLE FATHER MAGIN CATALA (died 1830)

Known as "the Holy Man of Santa Clara"—chaplain of a Spanish voyage to Nootka Sound, Vancouver Island—toiled, prayed, and suffered for 36 years at Mission Santa Clara in California—during life and after death enjoyed the reputation of sanctity and miracles.

FATHER FRANCIS XAVIER ENGBRING (died 1895)

Member of the Franciscan Province of the Sacred Heart in the United States—first native American priest to go to China as a missionary—rector of two seminaries in the interior of China—missionary and dean in northeastern Hupeh—procurator apostolic in Hankow.

BROTHER JORDAN MAI (died 1922)

Doorkeeper of a Franciscan friary for the greater part of his religious life.—one of the most saintly and popular sons of St. Francis in the twentieth century—called "a modern St. Anthony" and "the Apostle of Dying Sinners," whom he has saved by his prayers in life and by remarkable answers to prayers addressed to him after death.





ST. PHILIP OF JESUS

1597



ST. FRANCIS SOLANO

1610



FR. GABRIEL DE LA RIBOURDE ST. LEONARD OF PORT MAURICE

1682



1751



VEN. FR. JUNIPER SERRA

1784



VEN. FR. MAGIN CATALA

1830



FR. FRANCIS XAVIER ENGBRING

1895



BRO. JORDAN MAI

1922

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HISTORY OF ST. PETER'S CHURCH, CHICAGO,



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SHRINE OF SAINT ANTHONY